

THE MYSTERY OF
G O D A N D M A N :
T H E
U N I O N O F T H E H U M A N
W I T H
T H E D I V I N E N A T U R E ,

W H E R E I N

Is fully discovered, the CAUSE of all STRIFE
and CONTROVERSY. And the GROUND of
UNIVERSAL HARMONY clearly pointed out.

In Form of a LETTER to a CLERGYMAN.

W I T H

The TRUE STATE of the CHRISTIAN CHURCH.
consequent on its PRESENT DOCTRINES.

L O N D O N :

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GOD

UNION

W. H. A.

THE DIVINE NATURAL

W. H. A.

is the doctrine of the Church of England
and the doctrine of the Church of
England is the doctrine of the Church of
England.



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and the doctrine of the Church of
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England.

GOD

UNION

W. H. A.

[The Two Kings]

T O T H E
R E A D E R.

A.FTER reading Mr. Elliot's late publication, I had not so much as the least thought of this undertaking; but was inclined to wish, and in some measure hoped, that a more able pen would be employed herein. But after reading two letters to the author, which appearing to me very weak, dark, and inconsistent with themselves, fraught only with a contracted, narrow, sectarian zeal; I was incited, from a sensibility of the essential and universal importance of the subject, and a disinterested love towards all mankind, to attempt this feeble performance. If any one discovereth any thing really amiss herein, I should rejoice at their pointing out, correcting it, and supplying what is wanting, according to their superior abilities and better light: resting assured, that none, who are real disciples of TRUTH, can hastily condemn; they will be careful to judge nothing before the time, before Christ come, to whom all judgment belongeth; that is, before Christ, who is the only true light, be manifested within, and becometh the light of their life, to the discovery and condemnation of evil, error, and darkness. This is the judgment of God, for which the light appeareth in the hearts of men. Whoever is subject to this light, becometh capable to judge (to discern) all things, passing from

one degree of divine knowledge to another. But whoever is fixed in his mind, and so vainly fond of his present knowledge and judgment, as to think he has fully attained, resteth in darkness and error.

It should be no more expected that man can arrive at once, or in any stage of this outward life, to the perfect knowledge of any divine mystery, than that he may be born mature; or that the corn, full ripe in the ear, may come forth at the first appearance of the tender blade. The spiritual divine plant, raised from the seed of life in man, groweth up, and passeth through various states, the same as the outward natural plant.

It is so far from being our reproach, to change in our sentiments or conceptions concerning divine truths, that it is our greatest praise; and not to change is our shame, being a proof of our pride and ignorance in self-sufficiency. As the spiritual regenerate man groweth up, and increaseth in divine gifts, the light shineth brighter and brighter; and every fresh manifestation declareth the former to be mixed with much darkness. He who knoweth most in this life, seeth through a dark medium: so that whatever our present knowledge is (in respect to its present form) it must change and pass away. Man must keep continually rising out of every state of darkness, with which this life is mixed, and pass from one degree of glorious light to another, in order that, after the dissolution of this elemental frame, he may attain the fulness thereof in the perfection of never-failing Love.

THE

THE MYSTERY OF

GOD AND MAN, &c.

TO THE REV. MR. ELLIOT.

HAVING read your candid treatise, composed with much care and labor, and I doubt not with equal sincerity, in desire of the benefit and happiness of mankind; and being persuaded you are so far animated by a true christian spirit of self-diffidence and meekness, as not to be so tenacious of your present sentiments, but that you can give them up with joy and thankfulness, on the manifestation of better light.

I shall, in a free and friendly manner, give you some of my thoughts thereon; in which will be contained a few of those points on which the whole dependeth, and wherein it appeareth to me you are mistaken.

The subject is the most profound, mysterious, and important, that the mind or tongue of man can be exercised upon. Whenever we speak on the same, it should be with awe and reverence, declaring nothing but what is made clear and evident by revelation, or inward manifestation*, and our words few.

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* Since the relation between God and man must be ever unchangeably the same, the communication of the knowledge of divine mysteries, must ever be in the same manner, for God is immutable. Man must be brought

I do not intend a minute dissection, in order to a particular refutation of every sentence that might appear exceptionable; but in a brief manner, under a general view, speak a little on those heads on which the substance of the whole matter resteth.

The subject before us, is that of the Trinity; but might with more justness and propriety be called, that of the Deity, or of the Divine Being, the knowledge of what God is. But it must be confessed, that man, in general, is better able to speak on this subject negatively than positively, since the source of Deity (or the Father) is entirely hid and incomprehensible to every creature both in heaven and earth. We may also farther aver, that the divine nature, or God manifested, is absolutely inapprehensible to all knowledge and understanding, only to that which is divine. Hence we may consider to whom this mystery is revealed, and by whom it is apprehended and know.

If I should ask, Whether man in his natural state be capable of it? The universal answer (where there is any divine illumination) must be negative. If, whether the mystery can be comprehended by the most matured, but mere rational understanding? the answer must still be, No; since this is only the Spirit of man, which only knoweth the things of man; that is, the things of this world; but the things, (or mystery) of God can only be known by the Spirit of God: so that none can possibly

into an heavenly principle, in order to know the things of the kingdom; therefore, those who are in him who is true, and know him that is true, they declare, not the things they have learned of men, or heard men declare, but the things they themselves have seen and heard, that the illuminated eyes of the inward man have looked upon, and that their hands have handled (have inwardly felt and experienced) of the word of life. For being in him that is true, they have this understanding; namely, to know Jesus Christ the only true God, and eternal life.

sibly know God but those that are born of God, and are partakers of the divine nature.

Had this been duly attended to, with a clear understanding of what it is to be born of God, many arguments, with rational inferences, might have been spared, as well as a great many quotations from scripture. Since it is impossible, in the nature of things, for the divine nature, or the mystery of God, to be known by the natural man or rational wisdom; neither is the mystery made known, or communicated to the regenerate, in or by the outward declarations of the scriptures of truth; but only as God becometh his wisdom, by being manifested within; a new divine life raised in the soul in union therewith; therefore, as God only knoweth and can manifest God, no man knoweth God, save him who hath the Spirit of God, whose life is become divine; for without divine life there can be no divine wisdom.

It being admitted agreeable to divine truth, that the mystery of God cannot be apprehended by mere rational light, on which much of your argument is rested, it followeth in consequence, the true knowledge of God is no more to be found among the learned, than among the unlearned; the being acquainted with the different modes of human language, cannot convey any more knowledge divine, than if acquainted with our mother tongue only.

No scientific attainment, nor the whole of human literature, which is within the reach of the rational faculty, and may be attained thereby, can possibly bring with it any divine knowledge; being itself merely human: so that it must be granted, the meek and lowly self-

self-denying peasant, may have as just and clear conceptions of God, and as great, if not greater manifestations thereof, as he who is learned in grammar, logic, philosophy, and physics: so that quoting the opinions of learned writers on this divine subject can add nothing to the point.

The letter learned in every age, have generally pretended, they were the only men with whom this wisdom dwelt; assuming the right of dispensing it to others; at the same time greatly differing from, and warmly contending with each other; and as at this day each endeavoring to maintain his point and support his system, by grammatical and logical arguments.

I need not ask of what benefit this ever was or is to the church? since it must be granted, it has been and is the cause of much strife and division; each person following that leader whom they most favor: so that, instead of elucidating, this hidden council has been much darkened by their multitude of words without divine knowledge: so much, that it may be safely affirmed, no people or age of the world ever abounded with more mean, gross, absurd, false and dishonorable notions and conceptions of God, than the present professing church. To the truth of the above you yourself bear testimony, both verbal and effectual.

That the true, experimental, and real knowledge of God, cometh not by any outward declaration whatever, nor is attained merely by reading and studying of the holy scriptures, is evident from what we have just observed, namely, that all those who have spoke or wrote on this subject, although widely differing from, and in some points quite opposite to each other; have not

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withstanding all brought scripture for their support, and from thence proved every assertion.

Thus the holy scripture, which in its internal spiritual sense, is an uniform declaration of truth, and becometh manifestly so, when investigated by that Spirit alone which dictated it, is (by the self-sufficient exalted human reason unilluminated by the divine rays in celestial meekness) often brought to bear testimony to a falsity and maintain a lye.

From hence appeareth the absurdity and dangerous folly of those, who as respecting their being in a natural or mere rational state cannot possibly know God; yet undertake to define the Godhead and demonstrate Deity: many of these have made division of the Deity into three equal parts or substances, calling them three distinct Persons. But all, without exception, who have been led by this dark delusive guide, have fallen into that one general ditch of error, namely, that pure essential Deity, separate from all creation, subsisteth in PERSONALITY (as indeed man by this light alone can-

* While the scriptures are taken in their outward sense and received according to the literal expression only, they must appear to be inconsistent and contradict themselves; hence it is, that men contending for notions and opinions, as if that was religion itself, have made them a confused source of matter to support their strife and contention in falsity and opposition, at the same time calling them the word of God. The truth of this may be confirmed by daily observation. The divine mysteries contained in the scriptures were revealed to those men that wrote them; accordingly they, in love to man, were stirred up to make this outward declaration of those inward manifestations; according to their different gifts and perceptions, in their respective states; having respect likewise to the state of those to whom they wrote, whether natural or regenerate. Therefore we affirm that the scriptures are only an outward declaration of truth; can be nothing else, and must remain so, until manifested and revealed to us; in order to become to us, a real truth. Declaration from revelation is not revelation itself. Man may hear of God by the hearing of the ear, but cannot possibly be possessed of experimental divine truth, but by inward revelation in inspiration of the Spirit of God.

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not have any other conception) forming (in their imagination) a God to themselves and worshipping the work of their own hands.

You, indeed, have justly exploded the former system; but it is only by contracting the number^a, maintaining that there is only two persons in the Godhead; the one human, the other divine. But, while the idea of the personality of the divine essence, the abyss of Deity, called the Father, from which all things are generated, is retained; all other conceptions relative thereto must be unjust or short of truth; with all systems of doctrines formed thereon.

Although man in his fallen, dark, unrenewed state cannot possibly know God; yet the new, regenerate, divine man, who is born of God, being a partaker of, or one with the divine nature; he, and he only doth know God, and that necessarily; God being manifested in him. And the higher he riseth in the divine life, the more full and clear is his divine knowledge. By which knowledge he hath the inward self-evident witness, that his former conceptions of the personality of the Father were wrong; and that divine essence, the Being of all beings, that is the Father, the original source, the unfathomable fountain depth from whence all things proceeded, doth not subsist in personality; to be comprehended by the creaturely mind, but is absolutely incomprehensible; being the hidden essence of all that existeth in creation; the very existence itself;

^a It is wondrous strange that man should be thus deluded or rather thus impose upon himself, as to believe that Spirit is a person: I think I may venture to assert, that no man ever did in reality believe it; for altho' he may confess it with his lips, it is absolutely impossible for him to entertain or conceive any personal idea thereof; its being without form must be inconceivable.

the fulness of ALL: comprehending all, but apprehended of none.

The manifestation out of the dark incomprehensible abyss of Deity is called the Son; that is, God made known, which is God alone; for whatever remaineth unmanifested is in darkness itself, and as NOTHING to our conceptions.

That the dark unknown abyss of Deity is called the Father, is in the utmost propriety and truth, since we know that light itself, with whatever is manifested, must arise out of darkness. The light is God, and God is light: while the depth of Deity is inconceivable DARKNESS.

The manifestation in the light being God alone and called the Son, is not another, but the same indivisible essence: God the Son is God the Father made known; so when essential Deity is spoken of in scripture, it is called God the Father.

I presume it will readily be granted, that St. John was advanced the highest in the divine life, and had the most exalted and clear manifestations of the divine mystery of all the sacred writers: who has declared the same as full and clear as the tongue of man (or perhaps of angel) is capable of. Yet it seemeth that men are far more fond of rational inquiries and following their own inventions, than earnestly desiring an inward manifestation and evidence of the truth of the divine declaration of this illuminated saint.

We are assured no man knoweth the Father, but he to whom the Son revealeth him. Essential Deity must be unknown until it manifested itself, which manifestation is the Son.

Again: "No man hath seen God at any time."

That is, no man is capable by any faculty of mind or perception, to apprehend and know what God is, in the depth of essential Deity; the Father. But the Son, who is in the bosom of the Father, he hath revealed him.

Hence it is undeniable that the Son is essential Deity, and God alone: the Father made known.

As it is here declared, that the depth of Deity essential cannot be comprehended by the creaturely mind; it cannot subsist in personality; whence appeareth the error of such conceptions and impropriety of such expressions: since that which is incomprehensible cannot be conceived of as subsisting in any form or substance whatever.

St. John has not only spoken negatively, but according to his high illumination, has declared unto us what God is in the manifestation, in three comprehensive expressions; God is light, life, and love. Surely it is utterly impossible for the tongue of man or angel to utter any thing of God more full and expressive than this: herein is neither expressed nor implied plurality or personality; but as the depth of Deity is inconceivable; it is unutterable in its nature and properties.

When this light is become our only wisdom; this life our only life; and this love our only joy and happiness; we shall no more have recourse to rational enquiries and conclusions concerning the Trinity, or how God subsisteth; for this being the life and enjoyment, it must necessarily be the knowledge and the all of God.

One of the fathers which you quote, who wrote many books on this subject, the conclusion of the whole mat-

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ter of which was, that God was MIND, WISDOM and POWER.

I doubt not but this man was illuminated by a light superior to that of the mere human rational; since this conception is far more agreeable to truth, and a more proper expression of the subsistence of Deity, than any of our present systems of personality and plurality; but even this, worthy as it is, must be confessed to fall short of that we have just quoted from St. John, namely, Light, life, love. This is the divine essence, the one only God called the Son, the manifestation of the Father or fountain from which all things that exist were generated and proceeded.

We therefore affirm, that God the Father is UNITY and INFINITY, and consequently not personality. And likewise declare, that whoever affirmeth and teacheth that the Son is inferior to the Father, knoweth not God but confessedly dishonoreth him; clearly perceiving that the conception of plurality cannot be retained in the human apprehension without priority and inferiority.

As concerning the Spirit which is so frequently mentioned in the word, we acknowledge most of your affirmation to be just. The Spirit is not another, but is God, inseparably essential therewith; another expression meaning the same: it is essential to light, life and love, and without it, no manifestation—it is life, motion, power, and All. God is SPIRIT.

But farther, As no Spirit ever was or possibly can be manifested without a body, either celestial or terrestrial; therefore it is, and that of necessity, according to the immutable eternal divine nature, that as light, life, and love always willeth to manifest itself to and in man, it must

must be done in the human nature and human body; therefore the human nature is generated and brought forth by the will and power of the Father, and a body prepared according to that will and desire, in which to manifest itself in its own glory of light, life, and love. This body is raised terrestrially, and perfected celestially; but the divine glory of light, life and love existed in its own essence from all eternity before the worlds began.

Thus God being manifested in human nature, the mind is capable of conceiving of the Lord, under the idea of one divine human person; without this, there can be no idea formed of God at all; it being utterly impossible for the most enlightened mind of man to entertain any ideal form of God as separate from man; nor is it possible for man to have any true knowledge of God, but in and by this union, in which is the manifestation; that is, as God becomes man; or as he himself in his own life becomes heavenly and divine.

Herein is exemplified and confirmed that mysterious and glorious truth, that the Son of man, the human nature, is the Son of God; for God being manifested in, and become man, the glorified divine human nature is the one only God; nor let any creature dare to conceive or set up in his mind or imagination any other, for he is God and there is none else. Therefore, as man dies to the outward life, which consisteth in earthly desire, and is raised to a divine life consisting in heavenly desire, so far he knoweth God; and no farther than he is one with God: in this alone is man's **REDEMPTION** and felicity.

You will clearly perceive, that if these important truths are admitted and suffered to have their due weight
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on the mind, they will at once, not only undermine, but intirely refuse your conception of Christ's pre-existence in an human spirit (without a body) with God, begotten in eternity, before he appeared in human flesh.

This seems to be only an uncertain mere hypothetical conjecture brought in, to support another doctrine of mere human invention; namely, that of the covenant and decree; itself having no other support than a few wrested or misconstrued portions of the letter of scripture. It is indubitable that the human spirit of the man Christ Jesus, with the spirit of every other man, and angel, was not only with, but in God from all eternity: but the manner you conceive of it, is not only inconsistent with divine revelation, but may be declared erroneous on the principles of physical knowledge.

This conception could never have had place or support, but as it stands in close connexion with that of the personality of pure essential Deity, in separation from all creation.

• As the doctrine of plurality of personality in pure essential Deity, has been the rise of many strange, inconsistent, and dishonorable notions of God, bringing down the most high inconceivable majestic glory, to rest according to the wisdom of mere rationality; and lower still, to be like or serve with the selfish passions, impure affections, and gross conceptions of sinful men: but surely none can be more disgusting to the pure mind of enlightened souls, than that of God the Father begetting a Son, his authority over him; the Son's obligation to obedience and relation to the Father, compared to, and illustrated by that of father and son among natural men.

It is my earnest desire that henceforth the true light may so shine and rule in the hearts of men, especially those who take upon them to instruct others; that such low creaturely similitudes may no more be made use of to describe or set forth what God is. We know he that remaineth in darkness, doth not, cannot know God; but he that is in the light is in God, and therefore knoweth God, and knoweth nothing of God, but life, light and love: this is the whole of God, the knowledge of the Trinity. Life and light includeth all power and wisdom; love, all goodness and unity.

This

This human spirit of Christ, you say, was the first of all creation ; and was a creaturely personal being, subsisting upon, but separate from God.

You likewise affirm, that this pre-existing creaturely Spirit was the Son of God ; and that being begotten of God, must necessarily partake of the divine nature, as one man partaketh of that of his father.

It is the clear and indubitable declaration of all revelation, that the Son of God is the manifestation of God ; but this being considered abstractedly as a creaturely spirit only, must be unmanifested, even to itself ; therefore could not possibly manifest God ; consequently not the Son of God : for heavenly spirits can no more be manifested without celestial bodies, than earthly spirits without terrestrial bodies.

But farther : If this pre-existence was in spirit only, it could not be a personal subsisting creaturely being ; for spirit is without form, but every personal being must have form ; since there can be no perception without ideal form : therefore it must be absolutely impossible in the nature of things for the mind to conceive of a personal being, and at the same time be persuaded it is mere abstract Spirit, without form.

Therefore I conclude this head, not doubting but that on a review and impartial examination of the article of pre-existence, it will appear to you, as it doth to me, a self-contradicting inconsistency ; a pillar unable to support itself. We must bear testimony against this as a dangerous error, and affirm, that the whole personal humanity of the man Christ Jesus was generated from the human stock the same as all other men, that is, without any other pre-existence of soul.

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He was the first fruit of the human nature being made divine; by whom God the Father is manifested, in and by the human nature; for man can know nothing of God, but as God is manifested in man: and, as was before observed, the manifestation of God, called the Son, is God alone; therefore, the Son of man, thus made divine and glorified, in whom alone God is or can be made known, must be God, and none beside him. From hence we venture to affirm, that whoever suffereth his imagination to form in his mind, any form or image of any other than the glorified, divine humanity, which is the one only God manifested, is truly guilty of spiritual idolatry. There being only one God the Father of ALL; and only possible to be conceived of in the mind or idea, in the one personality of the divine humanity of Christ Jesus the Lord of ALL †.

As it is impossible for man to have any knowledge or perception, but by ideal forms; so it is certain, both from scripture declarations and every man's spiritual and divine experience, that no man from the beginning ever had any conception of God, or the existence of a

† The doctrine of the Godhead, as being a plurality of personal beings, leadeth men into a conception, that the Father, the Creator (by which should be understood the hidden, unmanifested, inconceivable source and very essence of all things) to be a personal being separate from all creation, and that, before all creation, he formed matter out of NOTHING (than which nothing can be more absurd and dark) and then proceeded to creation, forming all things out of that matter, just as a potter formeth different vessels; whereas it is certain and evident from creation itself, that it is by proceeding and outgoing of the Spirit's power, not by formation, but by generation; so that all visible creation is a manifestation of the invisible Creator; the incomprehensible invisible essence manifesteth itself in FORM, or substance, BY the LIGHT or WORD; so the Father is ever creating: and eternally generating the Son: ever manifesting itself in majesty, glory, virtue, power, and goodness.

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divine Being, but by and in an human personal form ; so that God cannot be conceived of as separate from the humanity, man being incapable of having any idea of a being higher and better than himself, but in his own form or image.

For a confirmation of the truth hereof, I may appeal to every man who has any true knowledge of himself ; but am convinced, that for want of this self-knowledge, many things said here of Deity, and especially of the human nature, and its becoming divine, will not be understood ; cannot be received.

What the human nature truly is, seemeth to be but little understood among men at this day. The knowledge of God is inseparable from the knowledge of man. He that is ignorant of man knoweth not God. The mystery of God is the mystery of man ; so that we can easier say, What man is not, than what man is

This corruptible, material, corporeal form, with its senses, affections, will and desire, and all whatever appertaineth to this outward life, is not properly man ; it is what he hath in common with all other animals of the field†, it is merely earthly: it is obtained by or proceeded from the first earthly will and desire. It is only

† The animal or natural man is generated, and has a life in all its properties the same with the irrational animals. They, being intirely of this world, have only a transitory life ; but man, being the glory of all the works of God, has an innate principle or seed of life immortal ; from which seed is raised a divine plant passing through various states before it attain perfection, the same as the natural plant rising from the latent properties of its own seed.

On the formation and perfecting of the rationals, the animal powers are refined and subjected thereunto. This state may comprehend all human art, physical and experimental knowledge.

Next,

only the clothing of skin, the beastly form ; it is earthly and must return to earth ; the body must be dissolved into the elements from whence it was raised, and the spirit of the mere animal life remain in its mundane source. It is not the divine image ; therefore not the pure human nature : the best that can (with truth) be said of it is, that it is the dust of the earth out of which man must be formed.

This being the GROUND out of which man is formed, herein is the immortal principle hid in the Father's essence, the pure seed in the soul ; from which the divine man, the image and manifestation of God, is brought forth.

If we still look into what we call man, and view him rising out of his low natural state, in the increase of understanding, enlargement of human capacities, extension of comprehension, even to the summit of wisdom, scientific, and perfection of rational powers ; yet still it must be confessed, man is not formed, not compleat : this is not the perfection of the human nature ; it may be called the human rational man, but not the divine human : it is not the image of God, God is not herein

Next, according to the rising order of all creation, he may advance to a spiritual man ; comprehending metaphysics with spiritual mysteries, both good and evil.

In this state or stage he may become diabolically wicked, or celestially good ; according to the bent of his will (which is free in every creature). If by the energy of desire (which forms the life of every creature) the properties and powers of good are strengthened and become predominant within, he attaineth to a life celestial, and continueth growing up into a fulness of the divine stature.

The animal powers (being inseparable from this elemental body) are not absorbed ; nor yet the rational faculties : but are refined, subjected to and brought into union with the divine.

The whole of man may be comprehended under the two grand faculties, the UNDERSTANDING and the WILL : to the first belongeth all knowledge, the latter is the recipient of good : Man may profit his brother in the first, but all good is from the Lord. The union of these two in the affection of truth and good, formeth one heavenly MIND.

fully manifested : man in this state is not new created in the divine likeness ; nothing short thereof is man's perfection.

But, as the earthly creature man hath capacities whereby to rise out of his natural state, and become truly rational ; so likewise to become divine. Wherefore, these capacities being improved and prepared, as that the will and affections, which before were earthly, are now raised and changed into heavenly ; the rational is raised and changed into the divine, and both become one ; the Father's own glory is manifested in the human nature.

Being able to speak but little more than negative of man, we must stop here ; since the glorified state of the ONE body of the divine humanity in Christ the Lord (of whose substantiality we have no other conception than that it is pure light, splendor, majesty) thus raised, perfected, and become one with the divine essence, is unknown and inconceivable to all, save only to those who are glorified and become one with Christ.

It is the white stone, which none knoweth, but he who receiveth it.

It is the unsearchable mystery, God manifested by becoming man. The human essence deified by becoming all divine.

Glorious union ! Wonderous unfathomable depth, save by wisdom infinite ! Yet is fully accomplished in truth and reality, in its infinite extent and absolute perfection, in the Son of man, Christ Jesus, the one only true God ; the light, life, power, and Lord of ALL, by whom all things were created and made.

Although

Although every individual part of creation (which riseth in beautiful gradation through every rank and order, from the lowest, opaque, inanimate, terrestrial body, both fossil, mineral, vegetable and more celestial, even to that of the sun itself; together with that of the animate, which in general is still more noble and superior to the former, rising likewise in the same gradual progression through all the infinite multiplicity of various classes, orders, and degrees, from the most seemingly mean and lowest sensitive creature, to the most noble and superior, even to man;) is a manifestation of the Creator; yet all this doth not, cannot fully express the image of God.

For notwithstanding man, when raised from his natural to the most matured rational state, is the head or crown of all outward creation; the central union of powers and influences, for whom they all act, himself the micracosmical sum of the whole. Yet this state is not his perfection; he is capable of being raised far higher: to become a spiritual, and from thence a divine celestial man; to be delivered from the remains of darkness and death, and exalted to power, glory and felicity in the spiritual world.

It may easily be conceived, and must be allowed, that the image of God (which is God) can only be expressed by absolute and infinite perfection; and this in light, life, wisdom, power and love.

Now the Lord Jesus Christ, the Son of man, is this absolute infinite perfection, in the personal form of the divine humanity. So that whatever is brought into being, throughout all inferior creation, is only a declaration or manifestation, that the invisible Creator

is the being of that being: but in the exalted, glorious, infinitely perfect, divine human person of Christ the Lord, supreme head and sole proprietor of ALL, the Creator is fully expressed and made known in all his majestic glory; and become visible to the eyes of glorified saints and angels.

The pure perfect humanity is to be conceived of as ONE; so that every member brought forth, and in its measure and degree perfected and glorified, is united to, and one with the living head; the same as the branch is in and one with the vine: each in their various respective states, offices, ranks, and orders, subjected to obedience in the unconstrained freedom of joyful love; bringing honor, praise and glory to the one great Fountain of light and life, in which they stand; out of whose infinite fulness each is incessantly and eternally receiving all that supply, which, according to their respective states and orders, they are become capable of.

The sum and substance of what has been said amounts to this, namely, that the doctrine of plurality, of personality in the Godhead is indefensible, being false in itself: and that the object of all adoration is only one God; to be conceived of and worshipped under the one ideal form or image of the one divine person of Christ Jesus the Lord, Jehovah made known, the Creator, Saviour, and Redeemer: for as there cannot possibly be any divine worship, but by an ideal form or personal image; so the admitting and entertaining in the mind more than one form or image, must savour of heathen darkness; and cannot be true worship in unity of spirit. "He that hath the Son hath
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the Father, he that hath not the Son, knoweth not the Father; they are but one." The manifestation of Deity is the Son, that is, God alone.

By the Father (when the mind would conceive of it as separate from the Son) must necessarily be understood the dark, unfathomable, unmanifested depth of Deity; the original Source from whence all that is in being, or that the mind is capable of conceiving, issued forth and proceeded; the hidden incomprehensible essence and very being of all that existeth.

Thus the Father, or unmanifested depth of Deity, must of necessity be absolutely unknown and incomprehensible to every creature in every order and rank of beings; therefore it followeth evidently and undeniably clear (even to mere rational light) that, that which is unmanifested, and consequently cannot possibly be conceived of at all, cannot be said (without the most egregious absurdity of falsity and contradiction) to subsist in personality.

Most men will readily confess the Father, the depth of pure Deity, the original essential Fountain from whence all essences and properties were generated, is absolutely incomprehensible; and yet at the same time will affirm, and teach others, that the Father must be conceived of and worshipped as a personal being, distinct from the Son; whereas, whatever may be conceived of and imaged in the mind, must necessarily cease to be incomprehensible. But again,

Since men are so inconsistent with themselves, as to allow that the Father, that is, the hidden depth of Deity, is unknowable to every creature and absolutely incomprehensible; and yet is affirmed by teachers, and
received

received by many, that it is a personal being, and that God manifested is another separate person; surely it cannot fail, but that the interior eyes of many will shortly be opened to discern the error and absurdity hereof.

And more especially, since it is a truth which all wise men are possessed of, that God, in respect to the spiritual hidden essence, is equally alike present in every place, thing and part of creation, filling all conceivable space; and equally beyond the utmost bounds of thought's extension, in whose immensity space itself is swallowed up and lost.

It must appear evident to every discerning mind, that those men are not new born of Christ the true light and life, but are resting in borrowed notions; who discover so little knowledge of God, as so inconsistently to affirm, that the abyss of unmanifested Deity is a personal being separate from the Son, that is, God manifested: it would seem they have never truly made the enquiry, What is God? nor duly considered and believed that in God we live and move; and that in him all things have their being; who is inconceivably IN and beyond ALL. Whatever the mind is capable of apprehending is not the Father; being incircumscribable even by thought, and inconceivable.

Whenever the mind would exercise itself on the Creator, it always finds a form or image. This image is always in the human similitude: for, as was hinted before, it is absolutely impossible for man to have any conception of God, but in the human form. Therefore it followeth undeniably, that the manifestation of God in the human nature is God alone, the sole object

fect of all divine worship; in whom the human essence is exalted, glorified, and become all divine. For as God, the Creator is purely spirit without form, it must have remained eternally unknown and as NOTHING to every creature, if the divine essence had not manifested itself in the human form.

The truly wise will ponder these things and lay them to heart, and readily bear testimony to the truth hereof; so that it must remain needless to prosecute the subject any farther in order to shew more fully the gross darkness and error of the endless disputes, debates, and strife, concerning the Trinity; with the folly and weakness of the vain attempts of human reason, with its dark inventions, to define and demonstrate the plurality of persons in the Godhead; since, when the foundation is removed, the superstructure must inevitable and immediately fall.

When this dark fountain of confusion and error, and source of contention is entirely removed out of the church—when the faith of every member is directed to and centereth in the ONE glorified head and supreme Lord of ALL; then will Zion be at unity with itself, and become the praise of the whole earth. THEN, and then only may we expect that long desired day (or state) when Christian, Jew, and Gentile, will happily unite in pure affection and joyful harmony, in one faith, with one spirit, to praise and worship the one loving Lord, glorified head, and Father of ALL.

When the mountain of the Lord is established in the top of the mountains (when the one PERSON of Christ the Lord is acknowledged in the church to be God alone, the manifestation in all light, life, and

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love,

love, in whom is all power in heaven and earth) all nations shall flow unto it, and shall become one fold under one Shepherd; and great shall be their peace, flowing as a river:

When the wolf shall dwell with the Lamb, and the leopard lie down with the kid; the calf and the young lion and the fawning together, and a little child shall lead them.

They shall not hurt nor destroy in all God's holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

As the doctrine of three distinct separate persons in the Godhead, must necessarily produce confusion in darkness, disagreement and opposition; barring the door against Jews and Gentiles: so when the faith of the church standeth in **ONE** only Lord God supreme, it cannot fail of producing universal harmony and accord. And not only so, but must be an overflowing spring of inward joy and happiness to every individual spiritual member (according to their measure of regeneration unto a new divine life) and more especially as the **ONE** sovereign Lord of **ALL** is an human person, raised from our essence, and become the one general Root, Stock, and loving Father of all the pure redeemed human race; from whom all (according to the divine human life) are generated; out of whom we all, as kindred branches, are quickened, bud and come forth, in whom we live and flourish.

No weapons of war can now any more be found; no sword of contention, strife, and opposition will henceforth be known; but all shall be as plow shares in the fertile soil of flourishing and abounding peace,
and

and as reaping hooks to gather the joyful and plentiful harvest.

No keen invective arrows (which are now so plentifully discharged both in writing and conversation) shall any more have leave to fly; nor wounding spear by discord's envious arm be moved; but in the union and harmony of brotherly divine affection, all shall become as pruning hooks to raise the beauty of the luxuriant effects, with the rich, pleasant, joyful and ever increasing fruits of peace.

Let each true prophet of the Lord proclaim his name and promote his pure worship; soon then shall the prophets of Baal be put to silence and shame, and the people universally, as with one heart and voice, brought to confess that the Lord he is the God. The Lord Jesus $\text{H}\bar{\text{X}}$ is God alone.

Thus have I, in brief, endeavored to express my thoughts in fulness; but am sensible of the great difficulty of expressing one's self on these deep and mysterious subjects, with sufficient clearness to the apprehensions of others, even the regenerate and spiritual (to whom chiefly I would address myself) by reason of the minds being prepossessed with many different and opposite conceptions, formerly received from the teachings of men; yet I doubt not but all such will readily confess, that the doctrines and conceptions of essential Deity subsisting in different personalities, with the various erroneous notions consequent thereupon, held and enforced in the various divided and opposite systems of the present divinity, are unworthy the approbation of their enlightened minds; and that there is no other way of attaining to divine knowledge than by attain-

ing to divine life : no way or means of knowing God, but by being one with God ; that is, by our carnal nature being changed and made divine ; or, in other words, by the divine nature raised or manifested in us, which is the manifestation of God, God made known in the flesh ; that is, the human nature.

He that has not attained to divine wisdom and the knowledge of God in this renovation and change, and by the inward and real manifestation thereof, whatever he may have, which he esteemeth divine wisdom, is only dross and dung ; nor is it possible for him to receive it by arguments, or any declarations made by others.

Although we are very sensible these truths are not only likely to meet with a cold reception in general, but likewise (from some) contempt and rejection ; since it is certain, that the Spirit of Elijah was always persecuted by that of antichristian Jezabel ; and that, probably at this time, the prophets of Baal may be many ; yet are we encouraged to declare them, thus publicly, under a certain sensibility and assurance, that the seven thousand (natives of the spiritual Jerusalem) are not diminished ; who will no more bow the knee to any of the present Ahabian idols : therefore are bold to proclaim,

The Lord Jesus Christ to be JEHOVAH GOD alone.

T H E
P R E F A C E.

TH E following sheets will bring strange things to the ears of those who are altogether unaccustomed to consider deeply and think seriously of these things ; and probably will be hastily rejected and condemned : but the wise will lay these things to heart, and examine whether they are so, and not rashly condemn : they will not judge according to outward appearances, and bare outward literal expressions of scripture ; but, having the Spirit of God, will turn inward, sit at wisdom's feet, and, by hearkening to her voice, will discern the hidden things of God.

My only inducement to cast this my mite into the treasury, is, an heart-felt concern to see so many of my brethren, who are earnestly desiring the bread of life, and to return to their Father's house, as the lame turned out of the way, and kept in fear, bondage, and hunger, by error and false teaching.

iv P R E F A C E.

This important subject would have been treated more largely, but for want of leisure ; and although some places must seem dark at first, yet I doubt not but the whole, taken together, will appear quite clear to the truly spiritual discerners ; and am inclined to hope it will be an incitement to some, who are favoured with light and ability, to treat this more at large, and with greater plainness, in a true spirit of christian love to their brethren, and oppose the destructive torrent of error and falsity. And surely no christian man, who has the smallest measure of divine light, if he would exercise it, could receive such falsities, absurdities, and contradictions, which are almost every where heard for truths.

Let me intreat you, my dear friend, to consider these things well ; and when you see any one industriously compassing sea and land to gain profelytes, and have invented for themselves a certain system, and set up a god of their own making, declaring this to be the only god, and, Nebuchadnezzar like, proclaim, that whoever will not worship this god shall be cast into the fiery furnace ; determine in your own minds, whether these are teachers sent from God, and declarers of the truth, or not.

Again :

P R E F A C E.

Again : When you see others stand up to defend their system, vindicating the honour of their God, declaiming against their brethren in their false notions and systems, crying, Not there ; but lo here ! this is the way and none else ; the other is dangerous, if not damnable ! and oftentimes such storms of inward dislike and keen resentment break forth in defamatory and invective language, that must powerfully tend, not only to abate or alienate the peoples affections from their brethren, but to beget anger and fiery resentment : then honestly declare, whether you can in your own heart believe, that these are sent by Christ to feed his sheep ? whether these are preachers of the gospel, having the Spirit of Christ, or not ?

Who does not see that both the pulpit and the press are much employed by those who call themselves gospel preachers, in strife, contention, opposition, and clamorous controversy ? and this to defend some points of their different doctrines, opposite to each other, and both equally false in themselves ; yet pillars to their tottering systems ? Thus scattering among the people, whom they have deceived, fire brands, darkness, and death. These things, being duly attended to, must serve to illustrate and confirm what followeth ; but as wisdom doth not con-

sist in a multitude of words, but inwardly to hearken, and outwardly obey, I will now take my leave with this one observation, That, as this jarring and contention among men professing themselves divines, or ministers of Christ, is a clear and undeniable proof that they are in the dark, and ignorant of the mystery of divine things; not in the light of the truth (for if they were truly enlightened, and by a new birth natives of the divine spiritual kingdom of light, their interior eyes would be formed by this light, which is unity and harmony itself, and can produce nothing but concord, union, and love); so it is as clear and certain, that men must remain in this darkness and ignorance, so long as divinity is considered as a science, which a man may learn in the same manner as he doth a mechanical occupation, whereby he earneth his livelihood: For the knowledge of divine mysteries and truths of God cannot be attained from any thing without; no words of men, or even of angels, are sufficient to convey into man any true clear knowledge of God; this knowledge must have its birth in the soul, therefore no man has any true knowledge of God, but in the same degree that he is regenerated, and in union with the divine nature. But man is taught that God is three distinct separate persons, from which
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the imagination immediately formeth in itself three different images for itself; and setteth them up in its own temple for its gods; ascribing to each certain inclinations and properties, agreeable to its own complexion and the rules of the school. Hence ariseth that multiplicity of dark and false conceptions concerning the one true God; and consequently, the great variety of sects and parties in religion.

But when the heaven-born meek soul would think with reverence on the triunity of the Deity, let him diligently guard against the idea of Three, or making any division; but take a faint similitude from the sun in this world. Let the hidden, dark, unknown materiality, or original essence of its substantiality, which cannot be known or comprehended by any, represent the Father. Let the light and glory thereof represent the Son. Let the virtue and influence in which all creatures live, and which occupieth all space in the whole creation, resemble the Holy Spirit. Now it would be no sun to us nor the creation, if it did not manifest itself in its own glory, and by its own light and influence; therefore we conclude, that no man can behold the sun in his meridian strength, and say, There are three suns, or conceive in his mind any division thereof,

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The curiosity of the reader may lead him to enquire, who and what the author is ? and we know the judgment of men concerning a work is too often biaſſed according to their eſteem of the performer ; but this will not be the caſe with the ſincere ſearcher after ſacred truths, therefore it will be of no moment to him whether the author is a mechanic, a merchant, a ſcholar, or a divine.

When a ſoul is firſt awakened to a feeling ſenſe of the miſery of its fallen ſtate, it can form no other conceptions of the Deity, but as an angry, wrathful being ; for being in darkneſs, and feeling this anguiſh and wrath in himſelf, he ſaith, It is in God. When I have aſked ſuch, whether he knew this experimentally ? whether God has dealt with him according to anger and vengeance ? he has been conſtrained to answer, No : yet he knew there muſt be wrath in God, becauſe others have been puniſhed. To which I reply, No creature was ever puniſhed, or ſuffered the leaſt miſery, becauſe the Lord was angry or diſpleaſed ; their miſery aroſe from their chuſing evil, turning from God and reſuſing good, wherein is all happineſs. The Lord can will nothing toward his creatures, but their happineſs. All wrath, anger, and miſery is in fallen nature, not in God ; but the ſtate of fallen nature being anguiſh and miſery, it is ſometimes called the wrath of God. When I converſe
with

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with others who are raised out of this darkness, and are in a state of regeneration, according to the measure of the stature of the inward spiritual man, they will bear testimony to the truth, that God is love; freely declaring that all his dealings with them have been nothing but mercy and goodness. These being in the light, being born again of God, they know God; but it was impossible they should know God while in their fallen state. God is known and manifested only in and by his goodness and love; and no man can know any thing of God, than as God is manifested in the soul. Some beloved and gracious souls will reply and say, Although God is not angry and wrathful, yet he must be just. To which I answer, That no man ever did or can know any more of the justice than of the wrath of God.

This being admitted, it will follow, that all those who stand up and insist on the strict and infinite justice of God, and that he must deal with men accordingly, punishing their offences in his incensed anger and fiery wrath, must not only be found false witnesses in the presence of God, but bearing testimony against themselves, that they are in a state of darkness, not in the truth, not regenerated and born of God, therefore know not God.

It being certain that God or the Divine being cannot be truly known but by the pure new regenerated

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generated human nature, which is born of God : this being duly considered and rightly understood, will greatly illucidate and confirm what is herein affirmed, that Christ Jesus is the one Lord Jehovah, in whom is the mystery called the Trinity, and may terminate all controversy thereon.

When these truths are attended to, they will clearly shew the use and design of all the sacrifices and oblations ordained of old ; they were not, as we have been often taught, Types of that great Sacrifice which was afterwards to be made by God the Son to atone and appease the wrath of the Father : far otherwise ; it was to shew man that his beastly nature must be put to death, must be sacrificed ; that he must put off all that pollution of this outward life which stands in selfish and earthly desires : for in the same proportion as the old man dieth, the new man liveth. When the goat appointed to death is killed, the live goat is at full liberty. When the devoted pigeon is put to death, the live pigeon is let fly in the open heavens.

It is hoped the nature of the subject will excuse from tautology, notwithstanding some repetitions.

The Author intreats that none would be offended at the harshness or singularity of any expression, subscribing himself,

A lover of God, the truth, and all mankind.

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THE
TRUE STATE
OF THE
CHRISTIAN CHURCH.

OUR Lord having been shewn the magnificence of the building of the temple, makes this answer to his disciples, "See ye not all these things? Verily I say unto you, There shall not be left one stone upon another, that shall not be thrown down." The disciples being then unenlightened, unregenerate, and having only an outward, sensitive, and rational life, centering in earth, and outward earthly things, had very little or no knowledge of heavenly things, or divine mysteries; therefore they understood the Lord only according to the bare outward literal sense: but it must be acknowledged that our Lord seldom spoke of outward transitory things, but in and by them declared and delivered important mysteries of inward divine things: and surely it must be confessed that our Lord's business on earth was more important than to be confined to earthly things: Yet,
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notwithstanding this, we still find that those men among us, who have a little more human learning than the rest of their brethren, and are thereupon called divines, teach that our Lord only meant the outward temple, and that his prediction was literally fulfilled; and that the Roman general not only demolished the temple, but moved every stone to the very foundation. Now what proof there is of this, I know not; nor do I find any one assign any other reason for Titus's acting thus, than his enragement against the Jews for their obstinacy, in not delivering up the city sooner. How far this carrieth the least probability of truth, or of what moment it is to the spiritual divine man, in what manner this heap of dark earth was thrown down, I will leave to the truly enlightened to determine.

This important and very remarkable 24th chapter of Matthew, with the corresponding parts in Mark and Luke, have generally been understood to mean both the destruction of the city and temple of Jerusalem, and the destruction of the whole earth, that is, the end of this world. But all the commentators, who have considered it in this light, have so far failed in their expositions, meeting with such insurmountable difficulties in reconciling our Lord's words in the different parts, to be consistent with themselves and their own plan, that, instead of discovering our Lord's internal spiritual meaning, they have cast a cloud of darkness over it; and their comments have been confusion and absurdity: for, confining themselves to the outward letter, they (not being able to see any farther, or penetrate any deeper) could not possibly make any better of it: But, I doubt not, it will plainly appear, as we pass on,

on, that our Lord did not in any part of these scriptures simply mean the destruction of the city and temple, nor has it the least respect to the end of the world: But it seemeth very clear that the disciples had such confidence in the durableness of their outward temple, that it would stand as long as the world endured; and that the fulfilment of our Lord's words would be the end of the world. Indeed, if we consider the taking of the Lord's words concerning the temple in the bare outward sense, they had much better ground for their conclusions, than those have for their assertions who tell us, that the Romans rased the very foundation; for as it is highly probable that the foundation was laid very deep, so it is as probable that part of it will remain as long as the mountain remaineth, on which it was built. That this scripture does not mean simply the destruction of Jerusalem, nor yet the end of the world, must be clear to every discerning mind, on considering the different expression and their disagreement, when taken in that light; so that it must be needless to descend to particulars to prove it, as likewise it is not to be considered according to the outward literal expression.

The disciples, being greatly struck with our Lord's words, take the first opportunity of asking him what will precede as a sign of the approach and fulfilment of these things, and when the end of the world will be. But let us mark and well weigh the Lord's answer, to who well knew they did not then understand nor comprehend spiritual things; and what he saith to them he still saith to every member in every age of the church: "Take heed that no man deceive you."

But how little is this attended to ! Each man is hearkening to the outward voice of man, and not to the internal voice of Christ ; so is deceived by man, and deceiveth himself.

It must be granted by all, that our Lord's doctrine was truly spiritual ; but as none can comprehend spiritual things but the truly spiritual man, it is herein that men are deceived ; for divine mysteries cannot be comprehended by the rational powers : therefore no man whatever, how learned soever in earthly wisdom, can possibly understand the things of God, until there is an union between the human and divine nature by regeneration. In the same degree and proportion as this work is wrought, and the new spiritual man formed, so far and no farther is he capable of discerning spiritual things.

“ Take heed that no man deceive you : For many shall come in my name, saying, I am Christ ; and shall deceive many.”

Now no one will, I think, pretend to prove that this was fulfilled in its full sense between our Lord's death, and the destruction of the material temple ; so this first sign, as well as many others mentioned, may serve not only as a negative proof that our Lord's words are not to be understood literally, and that they are not to be confined to the destruction of Jerusalem ; nor yet to mean the end of the world, according to its present form, or its purification, and restoration of the kingdom of glory.

But it may be asked here, What then did our Lord mean ? and what are the important things here foretold ? To this I will just answer in general, and afterwards

wards descend to particulars, and demonstrate the truth.

The great and important change and revolution which our Lord here speaketh of, called the end, is the end and destruction of what is now called the christian church; in other words, it is the overcoming, destruction, and end of the reign, dominion, rule, and government of the principalities, powers, and prevailing force of darkness, error, and falshood, over and against the light and truth: It is the judging, dethroning, condemning, and casting out, that man of sin, or antichrist; which is the aspiring, exalted, proud, dark, and ignorant reason of fallen, unregenerate man (so we need not go to Rome, or any distant part, to find antichrist; for every man's breast is his seat and throne until regenerated). These powers, and prevailing authority of the principalities of darkness and error, have spread themselves and gained dominion throughout the whole professing world; so that truth is nowhere to be found, declared, and maintained, without being falsified, mixed with, or overcome by error and darkness, I mean doctrinal truths: For light is called darkness, and darkness light: Falshoods are imposed by the priests, and received by the people for truths. Thus the foundation being laid in the sand of ignorance and falsity, the superstructure raised by the skill of antichrist and power of darkness, its confused heap, must soon fall, its very foundation be rased, and not one stone be left upon another. This is the end our Lord has so plainly pointed at, and so fully described, which is now very near at hand. This man, or body of sin, or son of perdition, which is the proud lifted-up pow-

ers of darkness and falsity, must work until the finishing of the times, the completion of the seasons, the fulfilling of all its operations, according to its properties, and final exhausting of all its power.

Now these powers and properties of darkness and error have already undergone three necessary and notable changes; but must undergo one more, which is the last, according to that which we have been already told, that this is the last time.

The first of these great and terrible changes and revolutions was the great and mighty and full end of the Cainish church, called the antediluvian age; as it was in the days of Noah, so shall it be when the fourth destruction cometh, which is very near.

The necessity and mystery of this destruction, called the flood, is most clearly seen and understood in the depth and secrets of nature. For we should always look through or beyond the letter, leaving it, as it were, behind us as a shadow, in order to find the substance and true spiritual internal meaning of the holy writings.

The Cainish, or first church, exactly correspondeth with, and is the very same in its nature and significancy with, the predominancy of the first form, or dark anguishing power or property in nature; it is astringent selfishness, darkness, envious, murderous, and hellish: for all hell and all darkness, with all that is of the nature thereof, has its existence only in the first three forms, and can reach no further than the fourth; its power there ceaseth. But again:

The second necessary, terrible, and woful revolution is set forth and signified by the destruction of the Ba-

bellish

bellish church, or the end and destruction of Sodom.

This is to be understood according to the predominant operation of the second form or working power in the six operative properties in nature.

In speaking thus, I know I shall be as a vain babbler to many, but shall be better understood by those in whom the mystery of God (which has been hid from ages) is begun to be opened.

The third great and terrible change was the end and destruction of the Jewish church.

Many, under this dispensation or form, whose delight was to embrace and walk in the paths of wisdom, in whom the mystery of God was opened and revealed, clearly saw these things, especially that Son of wisdom, Daniel, who was nearly of equal birth with John the divine.

The first three vials being poured out, and the woes past, the fourth must necessarily and speedily follow; which we will now more particularly consider. But will first observe, that as heat and light are begotten by the three first operative powers or properties; so the light is brought forth, riseth out of, or breaks thro' the darkness in the fourth, and manifesteth. But the predominant power of the fourth property must finish its operations, bring about its necessary changes and revolutions, before the light or truth can triumphantly reign.

So it clearly followeth, that the fourth great and mighty, terrible, yet necessary change and revolution, is the end of the christian church; that is (as has been already explained) in its doctrinals, which are
now

now but little else than darkness, error, and falsity, and its measure nearly fulfilled. But now to be a little more particular.

As the apostles were fond of, and gloried in the outward temple of wood and stone, so were they consequently more fond of the internal spiritual building of the Jewish doctrines; which were at that very time nothing else but error and falsity, but taught and received for divine truths.

It was this building our Lord meant, which was raised by the powers of darkness, composed of error, and supported by covetousness, craft, and pride, under the dominion of antichrist, that must be thrown down, and not one stone left upon another.

Now this was already virtually done, and actually fulfilling, when our Lord spoke; for the light was already brought forth, and the powers of darkness shaken and broken.

The predictions of Daniel, who had a clear sight and knowledge of this, and likewise of the fourth change and revolution, were fulfilled and come to pass a considerable space before our Lord's appearance in the flesh; for the abomination of desolation might be seen where it should not be, standing in the holy place, that is, error, falsity, and darkness, standing in the place, and put for truth and light.

So that it is clear and evident our Lord was not telling his disciples of what was already come to pass, but informing them of what was then coming, and must be shortly fulfilled.

But the overcoming the powers of error and darkness are hid in the unfathomable depth of the operative

powers

powers of the first forms of nature, or spirits of God in the incomprehensible abyssal deep of the Father, or hidden Deity, the source of all powers and properties; the exact period, according to the revolutions in time, cannot possibly be known by any creature, either in the inward or outward world, but by the Father only, which signifieth the Deity, or whole divine nature; the word Son here signifieth the perfect redeemed pure human nature. This mystery cannot be communicated to any creature, being the secret working of the hidden Deity, therefore properly known to none but the Father only.

It seemeth that curiosity induced the disciples to inquire, when these things would be, and what sign would precede the end of the world (as some of them thought he spoke of) but love and goodness answereth according to truth and instruction; and what he spoke to them he speaketh to us. Let him that readeth understand. When you see these things, that I tell you of, come to pass, then know assuredly that the end which I mean is nigh, even at the door; but the end that you mean is not yet.

It has been already hinted, that the end our Lord meaneth is the end of the christian church (so called) that is, the end of its present form according to its doctrinals; or the end of the reigning power of that man of sin, the son of perdition, the end and destruction of the dominion of antichrist, who sitteth in the temple of God, is worshipped as God, and exalteth himself above all that is called God; and that this end is very near, will plainly appear by attending to our Lord's words, for the mystery of iniquity did then work, but its work must be now near finished.

The prophecy of Daniel respected this operation and end, as well as the third, which is already past, and his prediction has long since been fulfilled in the christian church ; and that also is now fulfilling which our Lord added, strengthening the same, saying, " For then (that is, near the finishing of this mystery) there shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be."

This we see is now fulfilling, for there is now greater oppression, injury, abuse, and violence, offered and done to the truth, than was or could be in any of the former dispensations ; but this is the last time.

No truth can be discovered throughout all the various systems of divinity, but what is thus oppressed, falsified, and mixed with error.

Many are already come in Christ's name, and have deceived very many ; crying, Lo, here ! Nation is now risen against nation, and kingdom against kingdom ; and there are famines, pestilences, and earthquakes : that is, one principality, power, and dominion of darkness, is risen up, opposed to, and warring against another. This must be clearly seen by all whose eyes are in any measure open, and who have escaped this great confusion and spiritual calamity.

It doth not appear absolutely necessary to attempt a particular explanation of all our Lord's words on this important matter ; but rather to speak of the general import of the whole, remarking those that illustrate and confirm it : This having been already touched upon, may be sufficient, since the spiritual discerners will clearly see that all our Lord's words here are to be spiritually understood ; not respecting any outward thing,

thing, but the internal powers and workings of the spiritual kingdoms. The working of error, falsity, and sin, in the kingdom of darkness, and its final destruction, by the power of the kingdom of light and truth, which is the coming of Christ; and this must be done, and can only be known and experienced, in the souls of men.

“ Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret-chamber, believe it not. For as the lightning cometh out of the East, and shineth even unto the West; so shall the coming of the Son of man be.” Now that our Lord’s coming is near, and that it meaneth here the power of the kingdom of light, which is Christ the truth, shall overcome, suppress, and reign over the kingdom of darkness and error, with the same unobstructed freedom and irresistibleness as the lightning shineth over the dark earth from East to West, may plainly be seen and confirmed by what followeth. For, after that, the powers of darkness have so prevailed in falsehood and error, that such injury, oppression, and tribulation is brought upon the truth; that “ the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.”

We find nearly the same things expressed by the prophets in several places: As in Isaiah; “ Behold, the terrible day of the Lord cometh, when the stars of heaven and the planets shall not give their light, the sun shall be darkened at his rising, and the moon shall not cause her light to shine.” In Ezekiel; “ When

I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, and I will set darkness upon this land." In Joel; "The day of the Lord cometh; a day of darkness: the sun and the moon shall be dark, and the stars shall withdraw their shining. The sun shall be turned into darkness, and the moon into blood, before the great day of the Lord shall come." The day of the Lord is near in the valley of decision; the sun and the moon shall be darkened. All which not only directly pointed to the third revolution, or the destruction of the Jewish church; but also extended and pointed to the fourth change, or end of the antichristian church.

St. John also saw and spoke of these last terrible days of spiritual darkness, when he saith, "The third part of the sun was smitten, and the third part of the moon, and the third part of the stars, and the day shone not for a third part of it. And again; the sun became black as sackcloth of hair, and the moon became as blood."

These are very expressive of that gross and horrible darkness that shall cover the professing world, before the mystery of iniquity is totally finished, and the powers of the prince of darkness overcome; but when these things are fulfilled and come to pass, then we may be assured the end is very near.

The time of the Son of man's second coming in the power of the truth, and light of the Word, which is himself, is at hand; for immediately after this fulfilment he telleth us, "Then shall you see the sign of the Son of
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of man in heaven." That is, the breaking forth of the light and truth to the manifestation and overcoming of darkness and evil, or falsity. "Then shall all the tribes of the earth mourn;" that is, all the earthly, proud, vain, selfish powers, and dark essences in the soul, who have long opposed the light and truth, shall languish, droop, and die. "For they shall see the Son of man coming in the clouds of heaven (that is, in the splendor of the light) with power and great glory."

Now this very coming of the Son of man (which is the power of the light and truth) must necessarily make that grand separation between truth and falsehood, that darkness shall no more be put for light, and light for darkness, &c. Antichrist shall be dethroned, shall no longer sit in the temple of God; but be cast out, and his power overcome for ever: the sincere seeking, heaven-desiring soul, shall no more be deceived: they shall be gathered from the four winds, from one end of heaven to the other; that is, light, harmony, and joy, or the properties of all good being brought out of, and having overcome the four first forms, fountains, or properties of nature, in which all falsity and evil existeth when predominant. These shall walk in the light, and shine as the stars for ever.

When these things are duly weighed and understood according to their internal spiritual substance and meaning, it will evidently appear, that by the sun here is meant love in illumination; by the moon is meant faith, that is, divine desire; by the stars is meant the clear knowledge and understanding of goodness and truth, which consisteth in the possession of it; so the powers

powers of heaven are truly shaken, when these cease or fail; for these are the properties of the divine kingdom, or heaven itself. Now it plainly followeth, that when these things come to pass and are fully accomplished, then will be the end of the christian church; for it must be clearly understood, that there will be no christian love, no true faith, which is divine desire; nor knowledge and possession of goodness and truth.

Now that these predictions are very nearly accomplished, is very evident; it being clearly seen, that such thick clouds of darkness, error, and falsity, is spread over the whole christian church, that there is scarce any appearance of sun, moon, or stars. And as these clouds have now covered the christian church in general, they seem to be thickest over that which is called Reformed; and most thick over that part which is last reformed, who esteem themselves the most enlightened.

I shall not now (as before hinted) endeavour a particular explanation of all our Lord's words in Mat. xxiv. and similar places; the whole of which is the coming on and fulness of that distress and tribulation of darkness, error, and falsity in the church, violence, and oppression done to the truth of doctrine, nor of that which is the deliverance from it, which our Lord more fully mentions in chap. xxv. which men call the last judgment; but will hasten to point out some of these errors and falsities, being as principal fountains from whence innumerable streams flow; for the fountain being foul, the streams must necessarily be polluted. But before we proceed, may just mention, as a farther proof and confirmation of the truth of these things, that as
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many of the circumstances which were to precede the great event and important end, are already fully accomplished ; so it may be clearly seen and undeniably true, that that of nation rising against nation ; kingdom against kingdom ; wars, and rumors of wars ; has long since taken place, and raged in the church ; ignorance and error contending with, and opposing the same ; one power of darkness and falsity warring with, and opposing another ; so that destructive famine and devouring pestilence, as the necessary consequence, has already taken place in its spirituality ; a total famine of doctrines of truth, and the people perishing, and in a dying state for lack of wisdom.

In consequence of, and in connection with this, are the earthquakes terribly felt ; that is, inward fear, trembling, and horrible anguish ; mens hearts failing them for fear of those things which are speedily coming on the earthly powers of darkness, which are shaken in their souls, and in dreadful apprehension of continuing eternally in this state of calamity and distress, internal famine and pestilence ; and this must necessarily be their case, while they depend on their reputed mother the church, who has nothing to give for her offspring to feed upon, but the starving husks of darkness, error, confusion, and contrariety ; no consolation can be administered from without, for there is no one doctrine but what is so mixed with error, and falsified, that it opposeth, clasheth with, and often flatly contradiceth declarations in revealed truths.

If a convenient season should offer, we may more fully and particularly consider the remaining part of
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our Lord's words on this subject. But will now proceed according to our intention :

The one grand and principal error, the source and fountain of all the rest, is the very absurd, gross, mean, and false conceptions of the gloriously tremendous, and awful Deity, taught and enforced for divine truths. While these falsities are thus taught and received, it is impossible there should be any truth of doctrine in the church, but what is falsified and covered with darkness. These gross and fundamental errors, false ideas of, and doctrines concerning the Deity, and what God is, are such, and have brought such affliction, oppression, and spiritual tribulation on the truth, that was never known among any heathens, or professors, in any age of the world, since the beginning of the creation, which God created, unto this time, neither shall be.

Instead of acknowledging the one indivisible, immutable God, the source and filler of all things, consisting incomprehensibly in glory, majesty, virtue, and power ; this glorious Being of all beings is set forth and represented as consisting in personality, and at some very great distance, separate from his creatures ; and they ascribe unto the Deity such passions, tempers, and affections, as are found in the unregenerate fallen nature of sinful man, which is mere confusion and contrariety ; telling us, that he is sometimes angry and wrathful ; at other times pleased and loving ; sometimes hating, and at other times approving, &c. And that this changeableness in the Creator is in consequence of, and affected by, the actions of the creature :

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And in order to confirm this false absurdity, it is made to give birth to one still greater; which is, that in this one divine essence, in eternal unity, there is a plurality of gods, consisting in three distinct separate persons; representing the two first opposite to each other, the one of vindictive wrath, and inflexible infinite justice; the other, of infinite mercy and goodness. And in many of their words and expressions, called prayer, they will address, in separate petitions, each of these three persons separately; whereby it is evident that they do not confess and worship a Triune God, but a Trinity of gods. But the loving Father, our Lord and Saviour, has taught us to pray to one God only, for his alone is the kingdom, the power, and the glory for ever.

I know it will be said that the church does not worship three gods, although it acknowledgeth three separate persons in the Deity, each person to be God; but this is mere confusion and contradiction, as if ashamed of the absurdity, outwardly denying what is inwardly received, believed, and confessed; for I will appeal to any, or every one, who are members or sons of the church, and ask, that if they turn inward, and examine impartially, and speak honestly, if they do not believe in and confess three Gods?

It will readily be allowed by all, that although divinity is superior to reason, it is not contrary to it; but the notion and idea of the world's being created and preserved, a lost world restored, and man redeemed, recreated, and glorified, by three gods, is as contrary to the light of reason, as to the light of truth itself, and may be called the very perfection of error and darkness,

and must be the source of innumerable evils ; for all doctrines raised hereon must be confusion, opposition, contrariety, uncertainty, and even falsity ; no clear truth can be taught, especially since, as has been already shewn, the church represents these three distinct separate persons as of different minds.

Now it is evidently clear and manifest, that all the divinity in the present christian church is founded upon the idea and conception of three gods, and this nearly throughout the christian world. And this is confirmed by almost every sermon and treatise of divinity, as well as by that creed which is made the pillar, where we read, ' The Father is God and Lord, the Son God and Lord, and the Holy Ghost God and Lord.' And the church farther declareth, ' That we are compelled by the christian verity, that is, by the sacred truths of christianity, to acknowledge every person by himself to be God and Lord.' Now can any thing be more express than this, that there are three gods ? and yet it inconsistently followeth, ' That we are forbid by the Catholic religion to say, there are three Gods, or three Lords.

Now what is this but teaching that we are under an indispensable obligation of inwardly acknowledging, believing in, and worshipping three gods, but must not outwardly declare and confess it ?

I confess it is taught, that these three persons are one in essence ; but it must be acknowledged by every wise man, that the doctrine of three distinct separate persons in the Godhead, each person acknowledged to be separately God and Lord in himself, must necessarily beget in the minds of men a perfect idea of three different

ferent gods. And farther, the church so imposeth this doctrine on her sons, that they shall thus think on a Trinity of gods, under pain of eternal damnation.

It is well known the wise heathens, in every age, acknowledged but one God, one Creator, and supreme Governor of all things; but the present church glorieth in having found out that there are three gods: But as this is contrary to the language of nature (which is a manifestation of the God of nature) so it is quite contrary and repugnant to the language of the holy scripture (which is a declaration of the truth); for we do not find in Moses and the prophets any the least ground for such doctrine of darkness, but the very contrary; for we read, "I am the Lord thy God, thou shalt have no other gods but me. O Israel, the Lord thy God is one Lord! Am not I the Lord, and there is no God else beside me, a just God and a Saviour, there is none beside me. Thus saith the Lord, the King of Israel, and thy Redeemer the Lord of hosts, I am the First, and I am the Last, and beside me there is no God. I am the Lord thy God, thou shalt know no God but me; for there is no Saviour beside me. In that day the Lord shall be King over the whole earth: In that day there shall be one Lord, and his name one" (in that day, at that period when the Lord shall overturn this antichristian power of darkness): besides many other places of the like import in the antient writings, and abundantly confirmed in many parts of the New Testament; for the one God, the eternal Source and Being of all beings, is the Saviour and Redeemer of Man, Christ Jesus the Lord, the First and the Last, the Beginning and the End; there-

fore no Trinity of gods ; yet a mysterious triune existence of the one undivided Deity. For in Christ the Lord, our Redeemer, is all, and infinitely more than can be conceived. He is the Father, He is the Son, He is the Holy Ghost.

It doth not appear that a Trinity of gods was thought of, until some time after the establishment of the christian church, when the love of many began to wax cold. The sun beginning to become dark, the moon and stars to withdraw their light, and the powers of heaven began to shake, darkness thus covering the church, being turned from the true light to its mere rational guide, it greatly erred in not understanding the internal spiritual meaning of the latter part of the sacred writings.

It seemeth that at about the time of the first christian emperor, when the church became subject to human power and human wisdom, these errors appeared and gained much. Antichrist was then exalted, and ascended his throne in the temple of God, increased his power, and extended his dominion.

Now, seeing this is the foundation of the present church, on which all its doctrines of divinity depend, nothing but confusion, contradiction, and falsity, can be raised thereon ; we will proceed to mention a few of the erroneous doctrines springing out of, or flowing from this fountain. But may first answer an objection, that will probably be made ; that is, that there must be a Trinity ; for St. John saith, " There are three that bear record in heaven ; the Father, the Word, and the Holy Spirit."

Answer,

Answer. It has been repeatedly acknowledged, that there is a Trinity, a mysterious triune existence of the one God; nor is it said here, that there is a Trinity of gods, or that there are three persons, distinct and separate in the Godhead; neither is it implied, or to be understood, for the very expression of three persons each being God and Lord, although said to be of one essence, does not destroy the idea of three gods, but confirms it; and no man can receive this doctrine without such an idea.

This portion of sacred writ is so far from setting forth three gods, that it only sheweth the manner of existence and manifestation of the one God.

The Father here signifieth, and is, the dark, hidden, unmanifested deep of the Deity, or Source of all essences unknown, unsearchable, incomprehensible to all creatures,

The Word signifieth, and is, the whole manifested Deity or divine nature, that is, the light, life, majesty, glory, power, wisdom, and goodness. The Father made known, or the dark fire of the eternal hidden source or essence of the Deity breaking forth and manifesting itself, which is God alone, the beginning and fountain of all beings, by whom the worlds were created, and man redeemed.

Now, to conceive of the Deity as consisting in personality, is forming a god or gods to ourselves, in our imagination, in the likeness of something, which is idolatry.

The Holy Spirit signifieth the arising, flowing forth, and out-goings of the divine Majesty; for the manifestation is by operation; therefore the divine Majesty
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and being is, and can be, but one ; although denoted by three expressions. For this flowing forth, and out-going of the Deity in operation, is the majesty, splendor, power, wisdom, love, and goodness, which as unceasingly floweth as the existence is immutable and eternal.

“ There are three that bear record on earth, the Water, the Blood, and the Spirit, and these agree in one.” Now this is a record, evidence, or manifestation, that the divine Being, or Deity, is one ; and that the workings and operations to manifestation are eternally, unchangeably, one and the same, both in this outward temporary world, and in the interior, spiritual, eternal world. This outward world is a representation of the inward,

Water here in this world is that from which all things originate ; and the essential substantiality of all bodies, whether inanimate, vegetative, or animate ; and this must be evident to every one who has any skill and knowledge in nature ; not barely from the certainty that the whole earth, at its creation, was brought forth out of the waters ; but from the observation of the nature and manner of all vegetation and generation ; all originating in, and raised from the water ; that being their original essence and substantiality.

The blood is not different or separate from the water ; it is not another and different thing, but the very same, the water itself, only in it is generated and brought forth the heat from the dark hidden fire ; thence the mysterious tincture in the formation of life : so the blood, which still is water, is the source and centre of all life, and is the life itself ; so our being saved
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by blood, is being saved by the life of our Redeemer.

The Spirit is one with all things, both in heaven and earth, and cannot be conceived of otherwise, as is clear from the apostle's expression; it is as inseparably one with all things, as being is with existence: For there can be no operation, action, or motion, without air (or spirit) which is the same; neither can there be air or spirit without motion: without motion all would be as nothing; no fire, no life, neither can fire and life exist without spirit or air;—so all is one. All substantially stands in the water. All life stands in the fire, the heat and tincture of the blood. All motion in the Spirit.

The water, fire, and air, or spirit, are inseparably one, and are the sum and substance of this world, and an express image of the Creator; as this is an out-birth, or image of the inward spiritual world. The tincture in the blood is the fire in which all life standeth and existeth, and the meekness of the light is one with the water: so it may truly be said again, that fire, light, and air, is an image of the triune, indivisible, One God.

Hence it is truly said, the Saviour came by water and blood, not by water only; not only to create new-beings, but to generate new life; which is our redemption. And again, “we must be baptized, not with water only; but with the Holy Ghost, and with fire;” for all heavenly beings and divine life are raised from, and stand in, the heavenly waters and divine fire, which is the one God and source of all. Herein is the substance

substance and mystery of baptism ; the mere outward form can avail nothing of itself.

But it is still objected, saying, " Our Lord sent his apostles to baptize in the name of the Father, Son, and Holy Ghost." I answer, Here is nothing contained, nor can be understood in this, but what has been already explained ; for this baptism is afterwards mentioned in the single name of Jesus only : for in him, or rather he was, and is the Father, Son, and Holy Ghost. The true baptism is partaking of, and being in union with, the divine nature ; therefore he teacheth, by these words, that all men must partake of this baptism, that is to be baptized into the name, into, and partake of, the whole nature of the one God, regaining the divine image which was lost or defaced ; for nothing short of this, is or can be our redemption ; this it is to be baptized in the name of Father, Son, and Holy Ghost, to require a perfect and inseparable union with the whole divine nature, which union between the human and divine was fully accomplished in our Lord Jesus Christ *.

Thus

* It may be noted here, that when our Lord said to his apostles, " Go baptize all nations," &c. it was after his glorification ; he had passed through death, triumphed over it, and his human nature was in perfect union with the divine, which was his glorification ; therefore, he saith, " All power is given to me in heaven and in earth ; and lo, I am with you alway, even unto the end of the world." Here he speaketh of himself alone, whereby it is evident in him is the whole Deity ; the one Lord Jehovah ; and that saying, " All nations must be baptized in the name of Father, Son, and Holy Ghost," is the same as being baptized in his name ; or in other words, that the human nature must partake of, or rather be in union with the divine ; for this, and nothing else, is or can be man's redemption. The Lord himself is the baptizer of all nations to the end of the world ; the outward water being only a shadow of the inward water, or divine original of real substance or spiritual life ; for nothing is truly substantial but what is spiritual and eternal.

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Thus have we answered the objections, and shewn in a brief manner the meaning of the inspired and truly enlightened writer in those scriptures; and also what is meant by the Trinity: but perhaps this will be too deep for thy comprehension at first reading; yet, my dear friend, let me intreat thee in love not to despise it; for it containeth the great mystery of God, which is well worth thy labour to endeavour after, and pray for: but be not satisfied with a speculative knowledge, for that is not the wisdom which is from above: All divine wisdom has its birth within; not a notion in thy head, but a principle of thy life arising from that fountain of light and life which must be opened in thy soul, in consequence of thy being baptized as above; and thy faith, not barely a notion, but a divine desire kindled within from a spark of heavenly fire; therefore there can be no divine knowledge without a new divine life raised from that union of the human and divine nature.

We have already hinted, that the church, in consequence of this doctrine of three gods, or three distinct persons in the Godhead, speaketh very strangely, darkly, confusedly, and contradictorily: Thus the Father is represented as an angry, wrathful being, incensed and enraged against his offspring, his beloved creatures, for their disobedience to his laws, which he has given them from his sovereignty; and that he is inflexible,

Hence it is clear that faith, baptism, and divine life, are one with each other, and cannot be separated; so our Lord saith, "He that believeth and is baptized shall be saved," that is, is saved; he hath divine life abiding in him; "but he that believeth not shall be damned," that is, he is damned, he is now still in that damnable lost state in which the fall involved him; he is still in a state of death, having no new divine life, which it is impossible for him to have without faith and baptism.

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infinite in justice, and vindictive, as not knowing how, or being capable of shewing mercy.

The Son, or second person in this Trinity, is set forth as full of mercy, compassion, and love; as if they were of different minds and contrary to each other: but each of these acteth by the same Spirit, called the third person.

In regard to man's salvation, this jumbling confusion and contradiction increaseth; for we are taught that the Son is so opposite to the Father, that he, in infinite mercy and love to fallen man, voluntarily offered himself unto his enraged Father to become a sacrifice to his wrath, hot displeasure, and vindictive justice, and bear all that weight of infinite and eternal misery which the Father intended, or seemed determined to inflict on man. Here the Father is represented as receding from his purpose and determination; and agreeth that man should be saved; is prevailed upon to accept the Son's offer; but as he cannot shew mercy without having full satisfaction (which is no mercy at all), the Son must become man, take the human nature upon him, that he may be capable of suffering, in order that the Father might (as it were, have revenge) punish man with a punishment of an infinite nature, and then have mercy upon him.

It is also declared and delivered as a sacred truth, that if the Son of God had not suffered, to appease the Father's anger, fiery indignation, hot wrath, and displeasure, burning against man for his disobedience, none of the human race could possibly be saved; but that all must, in consequence of their thus displeasing the Father (and not the Son) be consigned and cast
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into eternal and inconceivable misery ; and that it is solely and entirely for the sake of the Son's sufferings, that the Father permits any to be saved. This, absurd and false as it is, is the doctrine of the present church ; and as it is founded on the belief of a Trinity of gods, these are as pillars to support most of its divinity.

But again : This suffering of the Son, called an atonement and satisfaction, that he atoned or appeased the Father's wrath ; so that having punished his dearly beloved Son instead of his creature man, he became reconciled to man.

This is big with contradiction and absurdity, and still confirmeth what has been before implied : that is, that it is impossible for God to shew mercy or forgive ; for the very conception of his being inflexible and infinite in justice, excludeth every idea of mercy ; therefore, according to this, it must be contrary to the nature and property of God to shew mercy, to have the least pity, compassion, or love ; for if he had, he could not be pleased and satisfied with the suffering of his own Son ; for, instead of forming any conceptions of mercy and love, it begets the strongest ideas of hardness of heart and cruelty, that a Father should be pleased with the blood of his own Son, and put him to death in the most tormenting and painful manner : yet it is well known, that doctrines of this nature are almost daily delivered among us by those who call themselves gospel-ministers.

But thou, my dear friend, who art a lover of the light, consider well, whether this is truth, or whether it is falsity, and the greatest violence done to the

truth ; causing fearful anguish, perplexity, and despair in the hearts of men, and part of that desolating abomination that was to come upon the truth, and immediately precede the downfall and destruction of the kingdom of darkness, set up instead of, and called the church.

We know and declare by internal evidence, as well as by external manifestation, that the nature and property of the one Lord God, who is the Creator, Lover, and Redeemer of the world, Christ Jesus, is ever to have mercy ; and his goodness is immutably and eternally and freely flowing forth, as the beams and benign influence of the temporary sun.

Now, what man, that hath any true light, is there, that doth not clearly see, that all the divinity which is raised and founded upon this erroneous doctrine of three gods, three distinct different persons in the Godhead ; or that the glorious Deity consisteth in personality at all, can be nothing but contradiction, confusion, and falsity itself ? This, as a polluted fountain, sends forth its most malignant streams, branching out and spreading into multiplicity, increasing until it has already deluged the whole world, that is, the church.

When men speak of the love of God, it generally gives the lye to what went before, or is contradicted by what immediately followeth ; unless reconciled by the different minds of the different gods they preach.

Those sacred names, by which the glorious Lord is signified, are so frequently, freely, needlessly, and with such indifference used, that it seems to border on irreverence. The atonement, suffering, satisfaction, and blood of God, are likewise so often repeated, that they

they occupy a considerable space in many discourses ? but if any one ask, How men were saved before the incarnation ? it is answered, by efficacy or virtue of this sacrifice, atonement, or satisfaction ; but I think we may venture to affirm, that in those ages it never entered into the heart of man to conceive, that the displeasure of that Being of love and goodness, who proclaimed his name, " The Lord, gracious and merciful," was to be appeased and satisfied with the death and exquisite suffering of his Son ; or that one God must die and suffer to appease the anger of another, before man could be saved or delivered from misery.

It may be asked here, why then did Christ die ? I answer, it could not be to satisfy divine justice, as is falsely taught, for no creature knoweth any thing of the justice of God ; neither was it to appease any anger, wrath, or displeasure, raised in God against man ; " for God was in Christ reconciling the world (the human nature) to himself ;" that is, bringing the human nature back through every stage, by which it had fallen, to reinstate it in its original glory ; for as the human nature had fallen out of life into death, there was a necessity of its passing through death in its return to life ; therefore the whole that our Lord did, and went through, is but one work ; that is, to raise and restore the pure human nature : so that our redemption no more dependeth on his death, than on his birth ; and no more on his birth and death, than on his resurrection and ascension ; for he is the first fruits from the dead, the second Adam, Father of the pure human nature.

But again : We very often hear the three gods represented and set forth as entered into a secret consultation

sultation among themselves, concerning the redemption of man ; making certain propofals to each other, and coming to a certain agreement, they solemnly engage themselves in a binding close contract, for each person to perform his part of the agreement, which is called the covenant of the three ; the sum and substance of which is as followeth : that part of the human race shall certainly be faved, and the rest shall as certainly and inevitably perish, according to the following particulars : The Father, or first person, giveth unto the Son, or second God, part of the human race, on condition that he will undertake the hardship of bringing them to heaven ; which was, to suffer in their stead all that misery and punishment the vengeance of infinite wrath and divine justice could inflict ; all which the second person engageth to perform : but the other part of the human race are reserved for destruction, to burn in the fire of the Father's anger and wrath in eternal damnation. Now this covenant being entered into, ratified, and confirmed, it is called the decree ; and the engagement and business of the third person is, to make this decree known. But farther :

This eternal decree is often spoke of thus ; The covenant between the three persons, or trinity of gods, subsisted before the creation of angels or men, the substance of which was this eternal decree ; that is to say, that angels and men should be created innumera- bly, and that it was agreed upon, ordered, and unchangeably fixed, that part of these two species of creatures should be fixed in unspeakable happiness to all eternity ; and the other part should be as unalterably consigned over to, and fixed in, inconceivable torment,

torment, under divine wrath and displeasure; and this, notwithstanding they say it was so ordered in the covenant between the three, is according to the sovereignty of the will of the Father. The first of these classes in each species they call the elect, the other the reprobate.

We are farther taught, that in this covenant not only every circumstance and event relating to angels and men was fore-ordained, decreed, and unalterably fixed; but that every the least and minute motion or action in this outward, material, elementary world, was likewise so decreed and fixed, that it must be, and be as it is, and no otherwise; and this is called God's predestination. That these are some of the fundamental doctrines that compose the present church, none can deny; so that at best all its divinity is but darkness, uncertainty, clashing, opposing, contradicting, groping, stumbling, falling; strife, contention, clamour, perplexity, and confusion, being founded on falsity; so that here is no stay, no centre, no point fixed, nothing stable, nothing certain, no solid foundation.

These builders of Babel, or establishers of the present church, being thus ignorant of what God is, are totally ignorant of what man † is: for it is taught in
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† Man is called the microcosm, or little world, but more properly a perfect epitome of each world; and may truly be said to consist of a threefold principle: for being made in the image of the Creator, he containeth in himself all mysteries, both temporal and eternal, the essential properties of each world: In him is a central root or fountain of the kingdom, or principle of light, and of that of darkness in their eternal qualities, and likewise the nature of all the properties, powers, and qualities, of the spirit of this outward world, which is a mixture of light and darkness, good and evil. When man, by his will, which is free in every intelligent being, putteth his whole desire into the spirit of this world, he becometh a child thereof; the fountain or central proofs of the kingdom of light in his soul is shut up, and he remaineth in the kingdom of darkness, in the anguish

their divinity, that man comes into this world as entirely destitute and devoid of every thing that is heavenly and divine as the beasts in the field; having no sensibility thereof, will, nor desire toward them; but in respect to these, is as dead as a stock or a stone; consequently can have no discernment between good and evil: But all this is as opposite to truth, as light is to darkness; being falsity and darkness itself.

Man, we are told, must remain in this impotent state of insensibility until some uncertain period, when the grace of God comes, or when God puts his Spirit into him, or something that he had nothing of before. But we know that man is not only of this earth, earthly; but, in the originality of his soul, is of heavenly birth; and being the epitome or sum of all God's works, has in himself the properties essentially of each world; therefore must have a divine principle.

Every man has in himself a seed of the kingdom of heaven, light, life, and joy; and likewise a seed of the kingdom of hell, of darkness, death, and misery.

guish of its properties, under the tormenting divided powers of the spirit of this world; but when the man putteth or introduceth his desire into the principle of light and good, the fountain is opened, and it springeth forth; it shineth in the darkness, the darkness is overcome, and comprehendeth it not; the fire of the soul being kindled into life, in this divine principle of light, it becometh a child thereof; and in its power overcometh the spirit of this world: for all power is in the light, standeth as a branch in the tree of life, and when this dark corruptible body is dissolved, will shine in the light and splendor of the glorified body of Christ.

When we speak of the body of Christ, we do not conceive of it as specifically incorporated, for the glorified human nature being perfectly one with the divine, is equally infinite in all perfections; the origin of all essence and substance, the very being and existence of virtue, life, and power of all beings in the principle of light. Therefore this doth not clash with our affirmations, that the Godhead doth not consist in personality; but if the term person must be admitted, it is still evident there can be but one person, not three; and that is Christ Jesus, the Lord Jehovah, creator and preserver of all in heaven and earth, our Saviour and Redeemer, in whom alone is the mystery called the Trinity.

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This divine principle in man, in its originality, is the seed of the pure human nature, in union with the divine; which was lost, but cannot be destroyed. This is that Seed which is the serpent's bruiser; it is that in the soul of every man that must surpass, overcome, and prevent entirely the rising of the seed of the kingdom of hell in the soul; for it is there the serpent has lifted up his head, and there it must be bruised: for it is impossible that any one should know any thing of heaven or hell, but as either of these is opened, manifested, or brought forth within in his soul.

This subject of what man is, being important and extensive, I might dwell long upon it; but as a few words are sufficient for the wise, I will leave to them these few hints for the present, and pass on.

Now, having thus far described and shewn the doctrine of the church, it must be manifestly clear, that not one the least grain of consolation, real comfort, or rest, can be drawn from any of these doctrines; or from all of them together, by the sincere, simple, meek, dove-like principle of the soul, when first awakened to a sense of its imprisonment and misery; and an earnest desire after its enlargement and happiness. For when it flutters forth, and flies among these desolating waves of error and falsity, which as a mighty torrent or destructive flood have deluged the whole world, or truth; it can find no stay, no rest for the sole of its foot; but on the contrary, all that inward anguish, distress, perplexity, fear, and torment, so heavy and grievous, the like of which was not known before, since the creation of the world; which we are told would possess the hearts of men in those days, that is, in

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that state of the church which was speedily hastening ; even so great and grievous, that were that state to continue without being shortened, that is, changed, no flesh could be saved ; for in those days, or in that state (for days signify state) no flesh is, or can be saved ; but for the elects sake those days are shortened, that is, that state is changed. For the elects sake, that is, for the sake of that divine cry and heavenly desire, kindled in the soul, and arising from that innate principle, which is of heavenly birth ; from that pure incorruptible seed of the pure, paradisiacal, heavenly, human nature, in union with the divine, desiring, longing for, and hungering after, the bread of life in its Father's house. This is that cry of the elect, of which it is said, the Lord will avenge. This is the elect, for whose sake those days of inward calamity are shortened, that is, delivered from that internal anguishing state, in which it has long been oppressed, by the seed of the serpent and the power of antichrist : The feeble cry of this heavenly birth must be heard, its desires satisfied, and the power of the oppressor broke. This is the chosen seed, the true invisible church of Christ. But to return to the outward visible church.

We will mention only one more of its doctrines, and in that include all the rest ; and that is salvation by faith alone.

This doctrine is raised and built upon that grand foundation, the doctrine of three gods, and has spread itself throughout the whole : Being almost universal in the christian church (so called) but most enforced, maintained, and insisted on in that part called Reformed ; and is the principal and fundamental doctrine taught

taught by the modern reformers, and gaineth acceptance where-ever it cometh ; and no wonder, for this doctrine must be readily embraced, as being very full of comfort and consolation ; for as no comfort could be drawn from any, or all of its other doctrines, the church could not have nourished any children, could have brought up no sons ; but must have remained as a woman without breasts, whose offspring perisheth as soon as brought forth : but this doctrine of salvation by faith alone is the breasts of comfort and consolation (although entirely dry) from whence her children draw all their nourishment, spiritual strength, consolation, and happiness. For instance :

When any one is enabled to believe, that the Son or second person in the Godhead, has suffered and died in his stead, to appease that anger, wrath, and indignation, which he has been told his sins had raised and caused in the Father, the first person, and to satisfy divine and infinite justice, all is well ; the work is finished, the man is saved, or certainly will be when he dieth, if he continue thus to believe.

Again : When another child is brought forth, and is enabled to believe that he is one of those which were elected and inevitably decreed to be saved in the covenant between the three gods, or different persons in the Godhead, this is salvation ; here likewise the work is finished, and salvation is of faith alone.

There is now no more to be done in this great work, only that this faith be kept in exercise in order to glorification ; believing in the imputation of Christ's personal righteousness, which, at the dissolution of this earthly body, will, as a garment, be put upon the soul,

to cover its deformity and hide all its blackness, impurity, and filthiness. These are some of the excellencies of that faith now preached. Such excellent things are said of this faith that it is often spoken of as the Saviour itself; and men are frequently called upon to believe, and they shall be freely justified to believe, and they shall be fully sanctified to believe, and they shall be glorified.

In this doctrine we are taught, the Lord God, Creator and Saviour of the world, merited salvation for his people, that is, deserved to have it of his Father for them; and that he wrought out a complete righteousness (by his personally fulfilling the law) for them; which the Father imputeth to all the elect, or to all that lay hold on it by this faith: and further, that the Saviour, or second person, purchased the Holy Spirit of the Father for his people. Now this unavoidably begets in the mind an idea of one God purchasing a second or another God of, and paying for it, the price of his blood to a third, and then freely giving away the purchase.

There are other monstrous opinions and conceptions founded upon, or rather generated from the former doctrines, relating both to God and man, too numerous to be mentioned, and unnecessary to refute: And I think it must be confessed, by all who have received this doctrine, if they would speak honestly, that their conceptions of the one God, Lord, and Saviour, are dark, confused, contradictory, strange, low, and gross; for we often hear such shocking falsities of the great Lord Jehovah, that are enough to make a wise heathen shudder: and well may the heathens and others say,

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* The christians are most ignorant of the true God of any people in the world, for they worship three gods.*

But will now proceed to shew in a few words, that the faith now preached is false; consequently no faith at all. For the doctrine of justification and salvation by faith alone, doth, in its one nature and tendency, deny and seclude charity or love, which is the spring and source of good works.

Now the very essence and substance of faith is truth; and good is the very essence and substance of love. It is impossible that truth should be separated from good; for they are eternally one: therefore, that faith, which is separated from love or works of charity, is separated from good; consequently is not truth; it cannot be faith, but is falsity, that is, a false notion. So it clearly followeth, that as this is not faith, but a groundless notion, it can produce no good; it serveth only to quiet and present fears and apprehensions; no substantial good, but only an airy, shadowy, visionary one; no real, inward, permanent happiness, but all that it can afford, or can be derived from it, differeth as much from that which is real and substantial, as the representation of birds and fruit in a picture differ from the real ones.

Now this cannot be otherwise; for these false notions being opposite to the truth, it must be opposite to christianity, which is the truth, or in the truth; and, according to its own nature and property, is opposite to all that is of truth and love, and powerfully tendeth to hinder and prevent the whole work of salvation. For it continually presseth and enjoineth man to rely on something at a very great distance, separate from himself,

self, something done for him for his salvation (although this something is nothing but a false invention) while he remains the very same creature, unchanged, unsaved; just as much under the power and dominion of evil, with his own earthly will, in the seed of the serpent, as before he had these notions.

From whence it undeniably followeth, that the preachers of these doctrines are totally ignorant of what salvation is, and what man is to be saved from: and therefore blindly lead their brethren.

Now truth itself assureth us, that man's salvation, recovery, or redemption is, and can be, nothing less than a new birth, his being regenerated, which is the same as new created. A new birth from the second Adam; a new, holy, spiritual creature, raised out of, or generated from, that incorruptible seed of the paradisiacal pure human nature, innate in every man, in union with the divine. It is a recovery of that pure, perfect humanity, that was at first brought forth by the holy Lord God, bearing his express image, and was his beloved Son and his delight; but lost at the fall, in the rubbish of the spirit and life of this world, and in the predominant properties of evil or seed of the serpent. It is an inward, new, divine, heavenly life, such as man was first created to, which life is supplied and supported by the Lord, the bread of life and fountain thereof. But this new divine life cannot be raised without a death to, and loss of, this outward, selfish, earthly, fleshly life; which he got at the fall, when he lost his divine heavenly life; therefore it is unchangeably fixed in the nature of things, that there is no regaining that divine heavenly life, without losing this

this earthly, selfish, beastly life, which he must voluntarily gave up as he first chose ; for he that will save this earthly life, must lose his heavenly eternal life.

Herein lieth the reason and necessity of all that self-denial and mortification which the gospel enjoins, without which there is no salvation. This beastly nature must be sacrificed, we must be crucified in our fleshly, earthly will, and desire, or we cannot rise to a new life.

From hence it is clear, that the whole work of man's salvation must be wrought within himself ; it must be performed in him, and upon him, and no where else. From hence it must also be self evident to all who have any true knowledge of themselves and God, that the doctrine of justification and salvation by faith alone, is false and no faith at all. For it not only teacheth men to rely on something done without them, done for them, and separate from them ; but it plainly and directly opposeth, hindereth, and preventeth, sets aside, and renders useless, all repentance, self denial, regeneration, a new, inward, divine, spiritual nature, from which ariseth works of charity, which is love ; so that it opposeth the whole work of salvation.

It may be noted here, that every life, whether heavenly or earthly, is according to, and standeth in the will and desire ; and whatever the will and desire (which are inseparable) goeth after, that it gaineth, whether earthlinefs or heavenlinefs ; for it hath in itself a mystical creating power : and the will, which leads the desire, is free in every intelligent creature : for the thought,

thought, which precedes the will, is a property of the soul, which partaketh of the infinity of God.

Now when a man's self-will and earthly desire, in which his transitory life standeth, and in which the seed of the serpent flourisheth and reigneth, is turned from self and earthly things, this life necessarily dieth; and the will and desire being fixed upon, and turned to heaven, the will resigned to the will of God, and the desire earnestly, fervently, and ardently going after the things of heaven, it necessarily gaineth an heavenly life; and is continually fed with the bread thereof, which is Christ the Lord: for this ardent desire of soul, is that hunger and thirst that must be satisfied, and in which is the blessedness and happiness. And that faith, of which such excellent things are spoken, is nothing less than this constant, ardent desire of soul; it is this the apostle meaneth when he saith, "We are saved by faith;" or more clear and express, "By grace through faith:" therefore, this inward, warm, heavenly desire of the soul, kindled and raised from a spark of divine fire within, by which Christ is said to be formed in the heart, and which bringeth salvation, is faith, and nothing short of this; it is not a notion swimming in the brain.

Having now plainly shewn, and fully proved, that the doctrine of the church is now so erroneous, that truth cannot be discovered; no truth is declared and delivered from the written word (which is a declaration of the truth) nor from the manifestation thereof in the works of creation; but what is mixed, alloyed, confounded, perplexed, and annoyed, with such overbearing

bearing falsity, that no clear truth can be discovered ; so that all that hurt, violence, oppression, perplexity, and tribulation, is come upon it, which our Lord foretold ; by which we know the end is come, or very near : For all those things mentioned in Matt. xxiv. and xxv. and in similar places in the other evangelists, with several chapters in the Revelations, refer to the various states and changes of the christian church, with the declensions of truth, and the languishing of love ; and likewise the growth, increase, and power of anti-christ, or kingdom of darkness, in error and falsity ; and not to the destruction of Jerusalem, nor the end of this outward world ; and his coming to judgment is his second coming in the power of the truth and the light to overturn these powers of darkness, to separate between light and darkness, that is, between truth and falsity, between good and evil ; so that they shall never more be put one for the other.

So we may rest assured, without any longer deceiving ourselves, that as certain as summer is near when the fig tree putteth forth, so certain may we be that the end, or our Lord's second coming, is near ; since we see these things accomplished to establish a new and true church in the room of the false, upon the light and truth, which shall worship him in the spirit thereof : God is a spirit. " Be ye ready ; watch therefore, for ye know not what hour your Lord cometh."

The voice of wisdom and truth crieth aloud to every one to turn inward and hearken to her instructions ; but all are turned outward and hearkening to the voice of error and falsity, and know nothing of the Lord's coming, nor what it meaneth : neither can they know

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while they hearken to falsity, and receive that for truth : therefore they are in such a state (which is signified by Hour, for we must drop the idea of time when speaking of divine things, it being swallowed up in eternity) of security, that they neither desire nor apprehend any change ; for just as it was in the days of Noah, the first great change in the church, or overthrow of darkness, evil, and falsity ; so it will be at this, the last and greatest change.

Hearken now, ye establishers and builders of this church, whose foundation is in the sand, and no longer deceive yourselves and the people ; for the Lord's coming to judgment will be speedily ! Judgment, you know is a discerning, distinguishing, and separating, between truth and falsehood, good and evil, love and hatred ; and it is the light maketh manifest : therefore it is certain judgment is already begun : Falsity, which is darkness and evil, is already discovered and condemned ; the light is broke forth, and as lightning shineth from the east to the west, so it enlighteneth the inward powers of the members of Christ, for he is that light. He is already descended on his white throne, and is still coming on a cloud, which is light, and the throne of his glory ; and is already manifested to, and in his saints, in whom he reigneth in the majesty, splendor, glory, power, and transcendent excellency of the light, in which are all those on the right hand, called the sheep ; for the right hand of God signifieth the principle of light and truth : so whoever is in the light and truth, filled with love, is now on the right hand ; for it being said, " He shall set them on the right hand,"

hand," is the same as, He doth set them on the right hand.

Now the fulfilment of what our Lord foretold, and the breaking forth of the light, is the sign of the Son of man; and as it has already been made appear that his second coming is not to destroy or dissolve this world, and afterwards judge the whole race of man; it being certain that judgment is already begun, and is quite different from what the church has for some ages taught. It is generally taken in the literal sense, that the Lord will, in great pomp and splendor, sit as judge in the same manner as an earthly judge, a mortal man doth; and summon the whole race of man to appear before him, at that place, locally, where he has fixed his seat, and then proceed as an earthly judge doth; and then, and not till then, make known to every one their respective and eternal doom. And this grand process, they tell us, will commence and be carried on on some one certain day, according to this world. Now these false conceptions and ideas of the judgment arise from that monstrous doctrine of ascribing to God the same properties that are in man, but will fall to their ground as soon as viewed in the light: for it is certain, none can be brought nearer to God than they are every moment; being in his immediate presence, which filleth all; and his judgment seat is erected in every breast, and there is carried on the whole process.

So it is very evident there is a lying spirit in the mouth of all the prophets, causing the people to go astray, and wander on the dark mountains as sheep having no shepherd.

Now judgment is not in itself condemnation, as is often represented, but, as has been before shewn, a clear distinction between falshood and truth ; and the evil in falsity is already condemned, even while the light maketh manifest.

Therefore the coming of the Son of man, mentioned in Matt. xxv. is not, as men have taught, to dissolve the world ; but on the throne of his glory in the power of the light of truth, with his fan in his hand to purge his floor, to separate between the wheat and the chaff, to preserve the one, but burn the other, with unquenchable fire ; or in other words, to purify his church, to separate between truth and falsity, to overturn all the strong holds of the prince of darkness, supported in, and maintained by, erroneous and false doctrines, and imposed for truth.

Be alarmed now, ye teachers of lies, and maintainers of falsities, for your measure is near filled, your number compleated ; and the period accomplished, that the work you have performed, and are still carrying on, shall be destroyed and for ever cease. For the light and truth is broke forth from its oppression, and has discovered falshood its oppressor. The Lord is now coming with all his holy angels, not only in the splendor, majesty, and beauty of the light and truth, but in and with the power of all the properties of goodness and love ; that great and wonderful day * of the Lord, so terrible to the

* That the judgment is quite different from what is usually taught and received, must be clear to every thinking man, who has any true knowledge of divine things. When it is considered that the light and truth is the judge, that all are continually in his immediate presence, to whom every secret thought is naked and open ; and that every one who is a partaker of Christ's

the maintainers and powers of darkness, in the doctrines of falsties, is rushing on; which will overturn, overturn and destroy all these self-confounding and self-contradicting systems which are enemies to, and oppressors of the truth.

But now, before we conclude, let us just take notice of the process. We have already seen that the right hand of God signifieth the principle of light, truth, and love; consequently, all are on the right hand that are in the light and truth, wherein is all goodness and love. Now, on the contrary, it necessarily followeth, that the left hand must signify the principle of darkness, falsity, and evil, the promoters and maintainers thereof. Now it is said to those on the left hand, "Depart from me, ye cursed (darkness must fly before the light, and falsity before the truth); for I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; sick and in prison, and ye visited me not." This is not to be understood, as is usually taught, that Christ will speak thus verbally to part of his audience, when the whole race of man is personally before him: no; the Lord is now thus speaking to those on the left hand, and understood thus: Christ, or the seed of the woman, is in the soul of every man; but is there closely imprisoned and violently oppressed by the seed of the serpent; as in hun-

Christ's resurrection in perfect regeneration is glorified with him at the dissolution of this elementary body; the notion of all the human race being gathered together at a certain time and place, and the Lord, at that certain time, assuming to himself the character and office of a judge (which he had not borne before) will appear to have no foundation to support it, but contrary to revealed and experienced truth.

ger, thirst, nakedness, and sickness : it is not the outward corruptible bodies of men.

Now the doctrine of three gods, or the false doctrines concerning the one Lord God, creator of all things, Saviour and Redeemer of the world, can administer no comfort to Christ in the soul ; and more especially the doctrine of justification and salvation by faith alone doth not, cannot administer the least comfort to Christ in this necessitous state : All that know and are in the truth will agree, that Christ, in this low estate, in his members or brethren, is in a starving condition, in hunger, nakedness, and confinement, in sickness ; but this doctrine of salvation without works can afford no meat, drink, clothing, nor cordial ; no comfort nor consolation ; no release or enlargement, not so much as a kind visit in love ; but denieth all works of mercy : and instead of comforting and nourishing (in its own nature and properties) it powerfully tendeth to starve and destroy, and, Herod-like, would murder the young child while it pretendeth to worship him.

Cease then your abominations, in false, monstrous, and even shocking declarations and assertions, concerning the one true God, Lord, and Saviour ! which worketh tribulation and desolation of the truth ; starving and oppressing Christ, who is the truth in the divine principle and heavenly desire kindled in the soul, from that original innate divine spark, or seed of life and light, which is in every man ; which is Christ in his members and brethren, and there nourished by truth and love, but starved by falsity and darkness : Yet know this, all ye who are on the right hand, that not-
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withstanding you administer no real comfort to Christ, yet Christ still liveth, and shall eternally live, with all his members and brethren : but no thanks to your murderous false doctrines, for your time is short who seek his life.

But again : It being evidently clear that the left hand signifieth the principle of darkness, falsity, and evil, called the goats ; all you who are found in that principle, maintaining error, and declaring abominable falsities of the one true God, must on a certainty be on the left hand among the goats ; and may now hear your sentence : put not off to some distant period, but hearken ! the judgment is now ! the voice of light and truth is now heard, and is always saying to darkness and falsity, Depart !—Depart you must at the appearance of the light, for the light hath no communion with darkness, nor truth with falsity.

The great and important work, the separation, is now carrying on, and shall continue without cessation or interruption, until perfectly finished ; until all evil, which hath its existence in darkness and falsity, is departed into its own place, that dark abyss from whence it came, prepared for the goats.

Your Babels must soon be stopped and thrown down, your false and contradictory systems of your own contrivance shall be broke : The earthquakes, wars, and tumults you have raised, shall cease ; and the spiritual pestilence and famine, consequent thereon, shall be no more : and every eye which is formed by the true light shall clearly see that you are not the sheep, but the goats : By your strife and contention, wherein, as devouring wolves, you worry each other, in your striving
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which shall destroy most of the sheep; for the true Shepherd, our Lord and Saviour, is meekness, the King of peace and unity.

It may be unnecessary to enlarge on the subject in order more fully to establish the truth of what has been advanced, since it must be evident to every discerning mind, that what our Lord foretold is already accomplished; the very last prediction being now actually fulfilling, and that the sign of the Son of man appeareth in heaven; which is the manifestation of the mystery of the truth in the light thereof, being evidently broke forth in innumerable souls. We may make a stop here and inquire, Who is in the Lord's side? To such we have but little more to say, only to enforce our Lord's caution and admonition: "Take heed that no man deceive you."

Turn your ears inward, and listen, and you will hear the sound of the trumpet! Lift up there your internal eyes, and behold, the angels already gone, and still going to gather the elect from the four winds, from one end of heaven to the other*. Separating good from evil, light from darkness, truth from falsity. Keep on the right hand, that you may be gathered with the sheep. "Let not him which is in the field return back to take his clothes;" that is, those who are now at liberty, at a distance from this confusion, strife, and perplexity, unensnared, unentangled, by these false destructive doctrines: but their souls still desiring the

* That is, light, life, truth, harmony, and joy, brought out of the four first forms of nature, and delivered from every contrary, opposite, oppressive property; for, as has been observed already, all darkness, anguish, and evil, exists in the three first, light, life, and joy; breaks forth in the fourth, and triumphs in the fifth.

knowledge of divine truth ; let them not turn in hither, but keep at a distance : and not put these falsities and inventions on, as ornaments of knowledge, for they are filthy and abominable ; but turn inward in much self-denial, hearkening attentively to the pure simple voice of wisdom, and they shall be clothed and adorned with the beautiful robes of her spirit.

“ Let them which be in Judea flee into the mountains.” Them who are already entangled and caught in this snare of the hunter, and are in the midst of this desolating flood of error and strife, inward perplexity, doubts, fears, and uncertainty, arising from these false doctrines, and endeavouring to find rest in the midst of them ; yet honest and upright of heart, loving their brethren, and a desire kindled in their soul after the true light and bread of life : “ Let them flee into the mountains ; stay not here, come out from among them, flee into the mountains of safety, for this world of abominable falsity, error, and darkness, shall speedily be overthrown ; rely not on any of these broken reeds ; build not on this sandy foundation ; rest not on any of these invented false doctrines, concerning the one true God, thy Lord and Saviour ; receive them not as truth, for they are polluted ; hearken to none of their voices, who are severally crying, Lo, here ! for they are deceivers come in my name, I sent them not ; but turn thy listening ears inward, join my sheep ; learn to hear my voice, who am always calling to thee ; know my voice from that of a stranger ; follow me, and thou shalt escape the confusion and hastening destruction.

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“ Let him that is on the house-top not come down to take any thing out of his house.” Let not them whose fiery zeal (though blind and ignorant) has impetuously and powerfully carried them on, and placed them on an eminence, raised to the highest rank of the various orders in this kingdom of confusion and darkness, who are as heralds under the prince, proclaiming aloud their innumerable and destructive falsities against the King of light and truth, and glory in these dark inventions as their treasure, and have built their house therewith ; but do all with a good intention, though ignorantly : if these would escape, let them fly for their lives ; hasten likewise to the mountains of safety, leaving all behind them, as stripped and naked, not daring to enter the house of confusion and error, to bring any thing of that, their former treasure, along with them, but relinquish all, and fly to me : I will save them from impending ruin ; for their devoted house shall quickly fall, and great will be the fall thereof.

“ Let him that readeth understand.” I shall not here answer any objection that ignorance may raise, well knowing that all men (according to their unrenewed nature) are inclined to speak evil of what they do not understand. But if the upright, simple, sincere, enquirer should be at a little loss ; making a pause here, and say, Doth this not clash with, if not overthrow, the doctrine of the resurrection ? I answer, By no means ; but tendeth to explain, confirm, and establish it : for as the judgment is *now*, so likewise the resurrection must be *now* : since it is evidently clear, that judgment, redemption, and the resurrection,

are inseparably one and the same ; for judgment being a separation between truth and falsity, good and evil, life and death ; therefore, where-ever this judgment is, there is redemption ; and consequently, where redemption is, the resurrection is ; it is all but one work of the Redeemer. The Son is the majesty, life, light, love, and power of the Father ; that is, the one God revealed and made manifest ; therefore all judgment must be committed to the Son : He is the redemption ; He is the resurrection.

“ Judgment must first begin at the house of God.” Understand this well. This work and power of the Redeemer is, and must be, first made known and finished in his inward spiritual kingdom ; that is, all darkness, error, evil, and death, must be overcome and destroyed in the church ; or in other words, the redemption of the lost, pure, paradisiacal, human nature, must be first compleated (for this is the body of Christ, the beloved Spouse, one with the Redeemer) that the Lord may be acknowledged and worshipped by all in heaven and earth, the one God, Saviour, and Redeemer ; that he may be glorified in his members, that his members may be glorified in him ; that he may reign in his saints, and his saints in him, glorified together in an indissoluble eternal union.

Redemption being thus far carried on and compleated, the Redeemer's power shall still be exerted, to subdue all things unto himself ; for he is the Redeemer of every creature, whether in heaven, or in the earth, or under the earth ; that is, the whole of this outward visible world, all must feel the Redem-

er's power, all must pass through his purifying fire.

This dark, compacted, terrestrial spot, must be dissolved, and its present form pass away ; the powers and properties of nature overturned in their present operations, and the works of nature destroyed ; that is, all darkness, coagulation, and cold astringency unbanded ; compaction, condensity, and hardness dissolved, with all palpability and insfluidity ; so that all darkness, corruptibility, and death, shall be totally overcome and finally swallowed up of light and life : for the light, the Redeemer's power, shall penetrate through, and reign over all. All shall become one universal clarity, shining resplendent brightness, transparency, and glorious light.

The *now* divided jarring elements shall be reduced to union and harmony, recovering their original life-influencing purity, in the one undivided, paradisiacal divine æther.

Thus shall the glory of the Creator's and Redeemer's works be fully revealed ; corruption having put on incorruption, and mortality swallowed up of life. Thus the groaning of the creation is at an end ; for the whole creation groaneth and travaileth in pain until this is accomplished ; earnestly desiring to be delivered from this vanity, or strife, it is subjected to, though not willingly ; for it continually strugglcth for deliverance, and the creature itself, the whole creation, shall be delivered from this bondage into the glorious liberty of the children of God.

Now

Now here may be clearly seen and understood the resurrection and full redemption of the outward body, it being impossible that any thing should be annihilated or lost ; and an absolute certainty that all shall be purified and perfectly restored ; so the firmamental powers and heavenly shining host, who, in respect of uncreated eternal brightness, are shady, dull, and sullied, shall likewise undergo a purifying change.

The sun itself shall pass through this purifying fire, and shall receive a seven-fold additional brightness to its resplendent radiancy of pure, primæval, eternal light.

Thus this outward world, the immensely, outstretched, infinitely extended firmamental bounds, and heavenly circle, shall become one with the internal, eternal, spiritual world : this very space (speaking after the manner of men, for space is no more) shall be prepared by the King of glory for the reception of, and an habitation for, his beloved bride, whom he delighteth to honour. Here she shall eternally dwell, being one with her Lord, shall share his kingdom, and reign with him for ever.

When the bride is thus perfected, gloriously adorned with all the ornaments the King of kings is capable of putting upon her, brought home and seated on her royal throne, shall shine so transcendently in the glory of her Lord (being but one) that the sun, though advanced seven degrees in glory, shall recede in his splendor, and, as it were, bow the knee, and adore, and go back—not only ten, but ten thousand degrees ;

degrees; and all the angels, that is, all the powers of heaven, shall worship him: for the whole pure human nature being restored and in perfect union with the divine, all things shall be subdued unto him and put under his feet, shall be exalted above every creature, in glory transcendent, in power superior, being Lord of all things, heir and sole proprietor of all the works of God. Now the pure and perfect human nature is not to be conceived of as separate from the divine, being generated and brought forth in it and by it.

Thus have we clearly seen what is meant by the Lord's second coming: In respect to individuals, his appearance or second coming without sin unto full salvation is manifested in the souls of men: It is there alone that we can experience his desirable and glorious coming: it is there his power is displayed, and his judgment-seat erected: it is there he discovereth and condemneth evil, and maketh a separation: it is there the world must first be dissolved in its spirit, and its power destroyed; and its grossness burnt up by his Spirit and fire of his love: it is there the temple of the Lord is built; for his tabernacle is with men, with whom he delights to dwell: it is there he raiseth the pure human nature, with whom he will for ever dwell.

This is his coming: and his coming thus must be continued until he has overcome all opposition, all that darkness, evil, and falsity already mentioned, which is put for light and truth; and consequently overthrow and put an end to the present church (so called)

called) and dissolve that body of darkness and error in its doctrines; for the ax being laid to the root, the tree must soon fall: So we see the Lord is already come, and is still coming in his mighty power, and will continue to come until all in heaven and earth is subdued unto himself: The last enemy which is to be destroyed is death; in which destruction this material world shall be delivered from that vanity (which is strife) darkness, corruptibility, and death it is now subjected to.

We have now briefly accomplished our first intention; which will be sufficiently clear and fully comprehended by those who have diligently hearkened to the sure word of prophecy, in whose hearts the day-star is arisen; but it may not be so to those who are under the dark properties, and less illuminated; and especially those who have received the inventions of men, and fixed on some certain system as infallible truth, and the summit of the knowledge of divine things: these being fixed here, satisfied, and pleased with what they have, are not at liberty to receive any thing else, or even to examine whether it be the truth or not, only trying it in the balance of their system or standard.

There are others who are more at liberty, and enquiring after wisdom; but being unacquainted with, and unaccustomed to, such thoughts and subjects, will reject them at first, and cannot receive them; for this reason, they having already received falshood for truth, and confirmed and fixed in it as if it was the truth itself; therefore, whenever true things are proposed,

proposed, they must at first appear as false for the sake of such, and the meek and simple will make a short recapitulation, resting assured, the wise will not condemn before they clearly understand.

It has been mentioned, that the divine Being, the one only God, Creator of all things, from whom all in each world proceeded; this one God that created man, so loveth man, that he is the Saviour and Redeemer of man; and that the divine Being, who is present with, and in all his works, is in the soul of every man (which is his offspring) as a principle of divine life, or pure seed thereof; from which the divine paradisiacal man, or pure perfect human nature, is raised again and restored; and this alone is man's redemption: For the fall was the loss of that divine life and image of God, in which man was first created, and the loss of that happiness, glory, and power, which he necessarily possessed, as being in union with the divine nature; but the loss of this heavenly divine life was the gaining an earthly, carnal, selfish life, which standeth altogether in the spirit of this world; and by his falling into, and under the power, spirit, and dominion of this outward world (which he should have ruled over) gained a corruptible body from the elements of this world, they clothed him with their coats of skin, they put upon him this beastly covering; for before the fall his body was heavenly and angelical, therefore this corruptible body must pass through death.

So the pure human nature was lost or buried in the spirit and life of this world, and the seed of the serpent,

pent which is the evil thereof. So that the mere natural man is only a rational creature of this world ; and not the true pure human nature, but quite another different creature, yet the root or seed thereof remaineth in every human soul. This seed being quickened by the eternal sun, a new life, a new creature is raised ; but the carnal, selfish, earthly life, which standeth in the desire of the spirit of this world, must be given up and lost, or the divine life cannot be raised, nor any new birth : but when there is a new birth, a new creature brought forth, brought up, and perfected, which is the pure human nature, man is redeemed and restored to his original state ; nothing remaining, only to put off this corruptible.

Now it is a truth that none can deny, that the pure human nature is thus raised, perfected, restored, and glorified, in our Lord and Saviour ; it passed through death, triumphed over it, gained a perfect union, and became one with the divine nature, and this perfect union is Christ's glorification. He is the second Adam, the first fruit from the dead, the Father of the regenerate race.

Hence it is clear and certain, that our Lord Jesus Christ is the one God, Creator of all things, the everlasting Father, the eternal Jehovah, Lord of all in heaven and earth.

Secondly : We have taken notice that the church believeth in three gods, or, which is the very same, in three persons, each person, distinctly and separately, to be God and Lord ; and that all its doctrines are calculated and raised upon this false foundation, and

consequently must be erroneous in themselves; and that the faith (so called) which is now preached, is only variety of false notions concerning imaginary things, or false objects; therefore it cannot be faith, but falsity; because it is not founded on truth.

For the belief of a trinity of gods, the doctrines raised therefrom, and the faith which has this for its object, must all be false, confused, and perplexed in themselves, and mixed with innumerable absurdities and irreconcilable contradictions, too well known and obvious to be needful to mention here: therefore, that which is called faith being only a false notion, it cannot be productive of any good, but evil; for falsity and evil are inseparable.

Real faith is real truth itself, and truth and good are likewise inseparable; therefore we conclude, it being undeniable, that these false notions cannot be saving, but destructive of divine life: For instance, Suppose a man has imbibed the notion of the covenant between the three gods, and has persuaded himself that he is one of those that were elected and decreed to be saved, what real good can this notion bring into the soul? will this certainly purify the heart? or may it not tend to security? may not a man have this persuasion, and yet have earthly desires, living to the flesh?

Again: Suppose a man receive that invented false notion of the imputation of Christ's personal righteousness, applied to, or rather, as a spotless robe, put upon his chosen people to cover all their pollution, sin, and deformity, can this bring in any real good?

has

has this any tendency to change or renew the man, to crucify the corrupt earthly nature, and bring forth a divine birth? or is it not possible for a man to believe this, and yet to continue earthly, selfish, and devilish?

But once more: Suppose a man persuade himself that God the Father sent God the Son into this world to suffer and die instead of the people, to bear the punishment due to them in strict justice for their offences: or, which is often enforced, but contradictory to the above, that God the Son being of a different mind from the Father, voluntarily offered himself to go and suffer in man's stead, to satisfy the Father's justice, to appease his wrath and anger; will this notion, false as it is, renew the man and bring forth a new creature? Will this bare persuasion in the mind in any measure bruise the serpent's head, which is lifted up in every soul? It is certain a man may have any or all of these notions, and yet remain the same unchanged earthly creature as those who never heard of them; for that faith must be false and fruitless which relieth on any thing done without us, or done for us: it is a dangerous delusion, for the whole work of salvation must be wrought within us. But as we have spoke of faith negatively, we will now consider it positively.

As truth is the source and object of faith, so divine faith must be truth itself, in its own essence and divine substance; or, in other words, more plain, Divine faith is an heavenly desire, that is, a divine hunger and thirst: this is simply saving faith. Christ being

the light and the truth, divine faith must be of, and in Christ: for Christ being conceived in the soul, manifested there in our fleshly nature, the light breaking forth, and the truth operating, a new life is begun and raised, a new creature is formed and brought forth.

Now faith is that divine desire, or that hunger and thirst, by which this new life is supported, or the new inward spiritual man, or divine creature, is nourished and fed; for this new born heavenly creature must be fed with heavenly bread and water of life: for as all outward life is supported by desire, or hunger and thirst; so this inward divine life, or new creature, must desire its proper food, and cannot subsist without it; which food is Christ the living bread, and the waters flowing from the eternal fountain of all life. Now this divine desire of the inward principle of heavenly life, or hunger and thirst of the new creature, is saving faith; for it worketh by love: nothing else is the faith of Christ.

Hence it is evident, that true faith and divine life are inseparable; and likewise that faith cannot be antecedent to divine life, for no creature can hunger before it is brought forth: Hence it is evident we are saved by grace (or love) but it is through faith; for it is through this desire that the new man attains the divine stature, and is fully saved.

Now it may be clearly seen that true faith is as different from the false notions now preached, as light from darkness, or life from death: for a man cannot have true faith without divine life; but a man may have

have any of these different notions, and no divine life, but remain in the bands of spiritual death : for it is certain, nothing but the life of the Redeemer can be man's salvation, and not his death ; so whenever it is said, we are saved by blood, it should be understood that we are saved by the life of Christ, for the blood is the life.

But this is far different from the doctrine enforced by the preachers of justification and salvation by faith alone. Many of the master-builders in this our Babel frequently declare, that the blood which was shed by God the Son, or second person, on Calvary, and which the earth drank up, is that which redeemed the world, and washed away the sin thereof : and that when any one can persuade himself or believe it was shed for him, he is told that he is then freely justified ; that all his sins and pollution is washed away ; that the Father doth then pardon him, and is that moment reconciled to him ; his wrath and anger being then changed into love, he forgiveth all that is past ; this is called justification by faith : but may not a man have this false notion, with the notion of gods being changed, and he himself remain unchanged in the bonds of iniquity, his life standing in the seed of the serpent unbruised, in self-will, carnal love, and earthly desire ?

It is certain God never was, nor can be angry, with man ; but man is angry with God there being an enmity in him against God ; but God so loveth all men, that he beseecheth them to be reconciled.

But

But some may object and say, that "without shedding of blood there is no remission of sins." Very true; for without losing of life, which is shedding of blood, that is, without losing this outward life, which stands in earthly desire, without sacrificing this beastly nature, without shedding its blood, and giving up its life, there can be no deliverance from, which is remission of, sin.

Thus have we shewn what divine saving faith is. There may be another faith by which miracles may be wrought, which is the powerful energy of strong desire; but this desire not being divine, it is not the faith of Christ: for it worketh not by love.

Having now shewn what divine faith is, every wise man must clearly see the delusiveness of that faith or notion of God the Father imputing the merits of God the Son; for where this notion is received, it is supposed to bring all that a man wanteth, that is, pardon of sin, justification, sanctification, full redemption, and heaven itself.

But this airy phantom of imputation can only be an imaginary good, but is put in the place of real good, and must prevent the possession of it; for it secludes and renders needless all repentance, self-denial, mortification, and crucifixion of, the corrupt nature: it does not imply the necessity of man's turning from evil in himself, forsaking and hating it because it is evil; and the doing all good, desiring it in himself, and loving it because it is good: it seems to set aside the necessity of regeneration, and a new divine birth, a participation of the divine nature, and a being one with Christ.

Thus

Thus have we seen that all the doctrines founded on the idea of three gods must be erroneous, and consequently the faith false and delusive; and that our Lord's predictions are already fulfilled: and that the operations of iniquity, in the powers of darkness and falsity, are nearly finished: the son of perdition, of error, and delusion, is revealed, and must soon be taken out of the way; so that our Lord's second coming is very near; not immediately to dissolve this world, but in the power of the light and truth to overcome and break these bonds of error and delusion, to overturn the powers of darkness, to dissolve the world, or body of falsity and evil, called the church; and to establish, in the hearts of his people, a pure church, founded on himself the truth, freed from all false inventions and power of darkness; where he shall be acknowledged the one only supreme God, Lord, and Saviour, and worshipped in spirit and truth: and this true spiritual worship must be established previous to the full and final restoration. This holy temple of the living God, or pure church, is that holy city and New Jerusalem which John saw coming down from God out of heaven, prepared as a bride adorned for her husband.

But before this pure true church can be established, all things that offend must be taken out of the way; the false church must be removed; all that is polluted with evil, which is in darkness and error, must be overturned; an entire separation must be made between truth and falsehood; for these two have long been in the field, that is, the church, both interior and external;

ternal; but must now be eternally separated: these are the two that have long been grinding at the mill, but one shall be taken and the other left: these two have long been opposing and striving with each other, and working powerfully; but light and truth shall overcome and triumphantly reign. The properties of evil, in darkness and error, have long been performing their various revolutions, rounds, and changes; opposing, grinding and oppressing truth, until their power is now nearly destroyed, even by their own operations.

But Christ, who is the fountain of good, is now manifesting himself in the power of the light and truth, to the destruction of every enemy, that he may be glorified in his saints; and as the sun, moon, and stars have long been darkened, shall soon break forth again in their true lustre and splendor: and as the powers of heaven have been shaken by darkness and falsity, in which is all evil; so the powers of hell shall not only soon be shaken, but totally overturned: for the night is far spent, the day is at hand. Every true child of the day now beholds it near; every son of the light now beholdeth the sign of the Son of man already appearing in the heavens. Rejoice now, ye children of the kingdom, ye heirs of all things, for your full redemption draweth nigh.

Thirdly: We have briefly touched on the judgment, the resurrection, and the dissolution of this world. We have observed that the judgment must be widely different from what is now taught and received; these doctrines have no foundation in scripture, but are opposite to truth, and contrary to the infinite perfections of the Lord: for every man's judgment is now. Turn inward,

ward, O man, and thou wilt find the judge standing at the door ! thy judgment is now begun, and dependeth on thy own will and desire how long it shall last ; for all judgment is committed to the Son, which is, the light, life, and truth. Open thine inward eyes, thou son of the night, thou lover of darkness, and behold the light pervades thee ! all evil and falsity standeth condemned even while the light maketh manifest ! thou mayest hear the voice of truth and good, of light and love, crying to the darkness and evil, Depart : if thy will and desire goeth along with the evil, thou wilt be shut up in the dark prison of its strength, and continually tormented by its effects.

And thou child of the day, thou lover of the light, whose will and desire is turned from evil, and the power of thy affections going ardently after, and placed on good, mayest likewise hear the voice, Well done, thou good and faithful servant ; thou art on the right hand, and hast already entered into the joy of thy Lord. This is the true nature of the judgment : for the Lord hath appointed a day, wherein he will judge the world. This day is the light and truth, and where-ever this cometh and manifesteth darkness and evil, there is the judgment-day : for a separation is made ; and this judgment must pass, not only on the souls of men, but on the whole world ; for all the darkness and evil that is now existent in the whole creation, shall be overcome and cast into its own place, its original abyss : So the judgment is now, and must be continued until the dissolution of this world, and the full and final restoration of all things. Many men, by taking the words of St. John in Rev. xx. in their outward literal sense, have most grossly

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misunderstood them. By the books, they teach, that a record is kept in heaven of all the thoughts, words, and actions of every individual, of Adam's offspring to the end of the world ; by the dead, small and great, they understand every soul of the human race, who will be summoned before the bar of God, the same as men are before an earthly tribunal. But we may clearly see that the books here is the very same with that book mentioned before, " sealed with the seven seals, which none but the Lamb could open." This book signifieth, and is, the seven properties in nature, having the seven spirits of God for their fountain ; and the mystery contained therein, is the secret workings of all those powers from their abyssial depth, which is the wonderful mystery of God in all his operations. The dead, small and great, signifieth all the evil arising from these working powers, with its origin and fountain, for herein is the nature and existence of all death of every sort throughout all creation : by opening of the seven seals, or the unfolding of the mystery, this evil and death, in its hidden source, is discovered, that is, judged, and its fountain dried up : So that all the properties or fountains in nature shall again return to their original harmony, being in exact equilibrium, and qualified by their mutually operating powers ; so that no more evil can flow from these unchangeable fountains of good : for at the beginning all was very good : but the creature not standing in the state it was created in, broke the harmony in creation, introduced confusion, whence arose all evil ; and this by the will of the creature being opposed to the will of the Creator : for all the evil that is discovered and felt in all nature, is in its originality
a source

a source of good ; but being separated from, and disqualified by, other properties, it becomes predominant, and consequently evil.

Next, as to the resurrection, it may be clearly understood, by what hath been said ; for as the judgment and redemption is now, so likewise is the resurrection. For every regenerate soul, born of the second Adam, nourished with the living bread, raised to the fulness of the divine stature, and one with Christ, he is clothed upon, by, and with, the divine human nature, which is his inward spiritual man ; he has his part in the first resurrection, being risen with Christ.

But the souls, who have but just struggled into life, and pass away without this clothing of the divine humanity, must remain as slain under the altar for want of this word of God, or pure divine humanity, and the testimony of Jesus : But the holy Lord will hear their voice and loud crying ; that is, their strong desire to be thus clothed upon ; he will judge them and avenge their blood ; that is, he will make a separation between them and evil, and cleanse and purify from all the earthly essences interwoven with the principles of their life ; and white robes, that pure clothing which they wanted, shall be given unto them. This is their resurrection unto life ; and they shall see the same accomplished in their brethren, under the opening of the sixth seal. The sixth seal is the last of the working properties or powers in nature : it is the finishing of the great mystery of God, or the manifestation of all his wonders. This is the last day's work : the eternal sabbath will succeed, wherein God will rest from all his works ; the sin-working properties will now harmonize
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in the seventh. Here will be the dissolution and purification of this world, the restoration of all things to their original purity and perfection: this will be a general resurrection unto life and light, of every thing throughout the whole creation, which has been subject to death, darkness, or mutability.

But let us understand this aright: We have already observed that the body of Christ must first be compleated, that is, the pure human nature must be perfected and restored; this is what our Lord meaneth by the resurrection, when he saith, "I will raise him up at the last day;" for as the human nature was lost in the fall, he must seek that which was lost, and raise that which was fallen. Every soul, born of the second Adam, must receive such a body as the first Adam was created in, only fixed beyond the possibility of ever falling again. This divine paradisiacal body is that which fell into death; and this is the body which is to be raised, and that which is meant by the resurrection: but this outward corruptible body is not the pure human body in its essence; but it is composed of the elements of this world, which man got by falling into the spirit of this world, under the power of the elements and constellations; for as soon as this breaks, which we call the death of this body, each element claimeth its own. Nevertheless, since all things must be purified, and raised to their designed glory, this outward elementary body will likewise be purified and raised, when all the elements shall harmonize in one pure element, and each body shall retain its own proper form in the purity of the light, and remain as a figure in the wonders of the Lord's works to all eternity.

F L A N E I S

